

Zion's Herald

WEDNESDAY, JUNE 14, 1899



Daniel Coit Gilman, LL. D.
President of Johns Hopkins University.

BOSTON UNIVERSITY SCHOOL OF THEOLOGY

Report of Conference Visitors

The total number of students in attendance for the year has been 178—the largest in the history of the institution. Of this number 122 were college graduates before entering. As the number of students shows an increased attendance each year, it will be necessary to enlarge the building and give better equipments. This will require money. The friends of the School are asked to consider this when making their Twentieth Century Thank-offerings.

This School is now sixty years old, and has sent out more than two thousand men. More than fifty have entered the foreign mission fields, and several theological faculties are largely made up from its graduates. The men from this School are to be found in nearly all the Conferences of the church.

The examinations in the several departments showed diligent, original and independent work done by professors and students. The methods of study and investigation are up-to-date and commended by all the visitors. The students are encouraged to think and investigate for themselves. The papers read in the examinations had all been written in the class-room under the pressure of a time-limit—an hour and a half. They showed clearness and breadth of knowledge of the subject, and were given in the best of English. The methods of teaching develop in the students the power of extemporaneous expression of thought.

The fidelity to the spirit and doctrines of Methodism on the part of teachers and students gives largest hope for the success of the graduates now going forth into the active ministry of the church. The spiritual life of the students is not neglected. The prayer-meeting held each week is remarkable in its spirit and power. The work in City Missions is greatly aided by men from the School. Some of the smaller churches in Boston and vicinity are supplied by students.

The sociological questions of the present day as affecting religious work are to be given larger attention. Rev. J. M. Barker, D. D., has been elected for this work, and will enter upon his duties at the beginning of the next school year.

The Conference visitors, without exception, were well pleased with all that they saw and heard. It is evident that the best work is being done. The opportunities of the School were specially noted. The location of this institution in the heart of Boston gives the advantage of the Public Library, which is large and unsurpassed by any library in the country, and free to the students. From time to time may be heard the greatest thinkers, orators and statesmen of this and other lands.

The visitors were from the New England, New England Southern, Maine, East Maine, Northern New York, Ohio, North Ohio, New York, New York East, Pittsburg, Wilmington and Troy Conferences. They recommend this School of Theology to the church. Let the faithful and generous pray and give for the continuance and enlargement of its work. We also call the attention of young men seeking to prepare for the ministry to the Boston University School of Theology. You can find no better school in which to fit yourselves for the gospel ministry.

JOSEPH H. MANSFIELD,
CHARLES H. BUCK,
CHARLES F. RICE,

For the Committee.

Church Extension's Twentieth Century Call

AT a special meeting of the Board of Church Extension of the Methodist Episcopal Church, held at the Church Extension Rooms in Philadelphia, on May 29, the following action was unanimously taken:—

Resolved, 1. That it is the judgment of the Board of Church Extension of the Methodist Episcopal Church that the cause of Church Extension should largely share in the benevolent benefits of the movements for Twentieth Century Thank-offerings by our people, as the work of the Church Extension Board has contributed so largely to the powers which have achieved the past victories calling for gratitude, and must

also be largely depended upon to secure future victories.

Resolved, 2. That this Board earnestly invites and exhorts our people and all friends of Christian and patriotic work in the republic to place upon the altars of religion and patriotism for Church Extension under the administration of this Board within the ensuing three years, one million of dollars in excess of their regular contributions for Church Extension.

Resolved, 3. That the corresponding secretaries are authorized and instructed in their discretion, to put into practical form the methods for carrying into effect this action.

A new church, within the ensuing three years, for every year in the Christian era, with one hundred added to complete the twenty centuries, is the call we propose to make on the gratitude of the people in behalf of the Board of Church Extension of the Methodist Episcopal Church, which in a third of a century has aided in the erection of 11,000 churches.

The July-August issue of *Christianity in Earnest* will contain the plans and particulars. We ask the benevolent people in and out of our church to make a note of the fact that the Church Extension cause proposes to afford them an opportunity to put their thanksgiving at the dawning of the twentieth century into permanent memorials and to perpetuate the expression of their gratitude in a succession of saved souls. Look out for the next issue of *Christianity in Earnest*.

W. A. SPENCER,
JAMES M. KING,
Cor. Secs.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Million-Dollar Commission

Congress, at its last session, appropriated one million dollars to defray the expenses of a thorough inquiry to determine the most feasible and practical route for a canal across the Isthmus of Panama. The Nicaraguan Canal Commission has recently made its report in favor of what is known as the Lull route. President McKinley has just appointed nine well-known men to carry out the wishes of Congress. Three of the members of the Nicaraguan Commission have been selected, and three distinguished civil engineers of experience and probity. Another member has not only been prominent in many large engineering undertakings, but has also had experience on a former canal commission. Very few commissions have ever had such an equipment in personnel, experience, or financial backing. The final recommendation of this latest commission, if made with anything approaching unanimity, ought to settle definitely the question of routes.

Denied by Competent Authority

Many good people have been troubled by reading the accounts of atrocious inhumanity on the part of our soldiers in the Philippines. Because some silly boys have written home accounts designed to show what terrific butchers they have become, people who ought to know better, and respectable newspapers which certainly have all the opportunities for knowing better, have charged our soldiers and their officers with crimes unparalleled even in the annals of Spain. Prof. Worcester, a member of the Philippine Commission, who is now in Luzon, has made a careful investigation of such specific tales as have reached his ears, and has declared them to be either altogether false or so grossly exaggerated as to convey a false impression. After a personal inspection of all the battlefields from Calocan to Malolos, he says he never saw a single woman or child either dead or wounded. No order was ever given to put to death those who might otherwise be taken prisoners; and the treatment of the wounded Filipinos has been so charged with Christian charity, and so touched with kindly sympathy, as to demoralize the opposition against

American authority. Women and children are not shot down like rabbits, prisoners are not put to death, and the war in the Philippines has not yet transformed Americans into demons.

Indiana Supreme Court Reaches Trusts

The legislature of Indiana failed to pass an anti-trust law at its last session, greatly to the regret of many of the people. The State Supreme Court has just rendered a decision that is of much greater importance than any specific law against trusts. It holds that corporations are chartered by the State for the benefit of the people, and that whenever they enter into any combination to limit the products which they make or handle, or fix a price, or in any way combine one with another against the interests of the people, they violate their charters and may be compelled to forfeit them. The case at issue was that of two gas companies, organized to supply natural gas. They combined to fix the price to consumers, and because of this the Court holds that they have abused their corporate powers and that the same may be declared forfeited. The attorney-general having announced his intention to proceed against all trusts formed in the State, this decision of the Supreme Court has given him an immense advantage. If he is in earnest, it would seem as if it were not possible for trusts to flourish in Indiana.

Finland Makes Objection

The plan of the Russian Government to deprive Finland of the last vestige of its national rights is vigorously resisted. Not discouraged by the refusal of the Ozar to grant an audience to five hundred representatives sent to St. Petersburg to plead for their rights, the Diet at Helsingfors will accept the report of a committee which recommends a non-concurrence with the demand of the Russian Government that Finnish soldiers shall hereafter be placed on precisely the same footing as other soldiers of the Russian Army. While agreeing to increase the number of men from 5,000 to 12,000, it insists that the army is not to be called upon to serve outside Finland except in an emergency. The rescript of the Ozar called for 20,000 men and an additional annual levy of 10,000,000 marks. The Diet petitions the Ozar to submit a new bill, in case of his refusal to sanction this one, but it claims that he has no power to change the Military Law of 1878 except by "the concurrent action of his Imperial Majesty and the Diet." It remains to be seen whether the Ozar will admit that the Government has committed an error, or whether he will proceed to ren-

der the usurpation effective. The charitable interpretation is that the Ministers of the Ozar overlooked the promises made to Finland at the time of its absorption by Alexander I. in 1809.

Prompt Response

The 19th U. S. Infantry has just returned from Porto Rico and will be sent to the Philippines early in July. One-third of its enlisted men elected to take advantage of the terms of their enlistment, which was "for the period of the war." These will promptly be discharged. The regiment was increased to 1,800 men, and this necessitated the enlistment of 800 men. Three days from the time the order to enlist that number of men was given, the quota of the regiment was filled. A very large proportion of those accepted was composed of men who saw service in Cuba and Porto Rico last year. It is very refreshing, after all we have heard about ex-soldiers besieging the pension office and clamoring for positions in the civil service, to see the readiness with which these men rallied to the call.

Plan to Abolish Strikes

A manufacturer in Birmingham, Eng., thinks he has devised a plan which will do away with strikes. He proposes that the actual cost of production of manufactured articles shall first be ascertained. This is the most essential part, because this cost is known to but few; and it is because of ignorance at this point that disasters occur. After the cost is ascertained, a minimum price is to be fixed, and all manufacturers of that particular line of goods must agree not to sell below the minimum price without the consent of all the others interested. With an assured percentage over and above the cost of manufacture, the employers would be able to maintain good wages, and by offering the workman certain interests in the success of the business, it would be possible to avoid a recurrence of such disastrous strikes as that of the engineers in 1897, or that of the coal miners in South Wales last year. While this plan is said to have won the commendation of political economists in Great Britain, Germany, Norway and Sweden, its defects are so apparent that it is difficult to imagine any real attempt to put it to the test.

No Agreement at Bloemfontein

The conference between President Kruger and Sir Alfred Milner, with reference to the difficulties in the Transvaal, came to nothing. The result was not unexpected, but it is the occasion of very deep regret. It is reported that President Kruger was prepared to make

very considerable concessions, provided Great Britain would agree to arbitrate. To consent to arbitration would be to acknowledge the complete independence of the Transvaal, and this, in the opinion of the British, is out of the question. At the same time Great Britain has evidently decided she will demand that her subjects residing within the limits of the Transvaal shall have the rights to which they are entitled in every civilized nation. The foreign residents ("Uitlanders" in common parlance; "White Niggers" according to President Kruger) outnumber the Boers; they own the property that makes the Transvaal rich, they pay the taxes; but they cannot vote. General Joubert, commander of the Transvaal army, and a loyal subject, thinks the grievances of the Uitlanders should be redressed; but the President, "Oom Paul," thinks otherwise. The majority of the Boers appear to be on the side of their chief magistrate.

Boers in the Transvaal

The Transvaal, or South African Republic, was founded, in 1840, by those Boers who found the Cape of Good Hope intolerable to them under British rule. Retreating to the wilderness, they took possession of an area consisting of over 115,000 square miles. They were a frugal, industrious, law-abiding, and God-fearing people. Great Britain recognized them as an independent republic in 1852. In 1877, war with the natives threatened to destroy the last white man in that part of the world. Fearing lest the whole of South Africa be involved in war with the natives, the British sent Gen. Shepstone to assist the Boers. He proclaimed British sovereignty over the whole country. The Boers joined battle with him, and early in 1881 Great Britain once more recognized the independence of the republic. By the treaty of 1884 the South African Republic accepted a limited suzerainty at the hands of the English. While independent in the management of its own affairs and in its relations with the Orange Free State, it cannot enter into any foreign relations without the consent of Great Britain. Since the discovery of gold, many foreigners have taken up their residences at Johannesburg, Pretoria and other towns, and made great changes in the conditions which prevailed twenty years ago. Practically they are debarred of all the privileges of citizens, although it is said they pay three quarters of the taxes. It is they who have lately insisted that there be a change in the management of affairs in the Transvaal.

Trade with Our New Possessions

American trade with Cuba, Porto Rico, Hawaii and the Philippines has greatly increased during the ten months of the current fiscal year. The exports to Cuba during the ten months ending April 30, 1899, were 50 per cent. larger than for the corresponding months of 1898, and more than double those of 1897. To Porto Rico our exports have increased 33 per cent. this year, and to Hawaii 57 per cent. To the Philippines, despite the war conditions, the exports

are three times as great as in the corresponding months of any preceding year. The total exports to these four countries will reach \$30,000,000 during this fiscal year, as against \$17,000,000 for last year. These figures do not include supplies sent to United States troops in the islands, nor the rations served to the starving Cubans. Exports of agricultural machinery to Cuba in the last ten months are three times as great as they were in 1898. Wheat flour shows an increase of 50 per cent. Cars, carriages and other vehicles have increased fourfold during the last ten months.

Labor Trust Wins

The manufacturers have practically accepted the demands made by the Amalgamated Association of Iron, Steel and Tin Plate Workers at the recent meeting in Detroit. A committee from the manufacturers waited on a committee appointed by the Association, and, after a conference marked by cordiality, courtesy and business astuteness on both sides, a scale of wages was agreed upon. As a result there are nearly 45,000 men engaged in the iron and steel manufacturing industries who will receive a general advance of about twenty-five per cent. in their wages. This is the largest advance ever made to these workers, and it will bring their wages up to the highest point reached since 1894. The testimony of the labor managers is that the manufacturers showed a marked interest in their welfare and treated them with every courtesy, and the representatives of the manufacturers complimented the representatives of the labor interest on their gentlemanly deportment and their open recognition of the fact that the manufacturers prefer to be friends with their employees. The first meeting of the labor trust with the capital trust, in this most important branch of domestic industries, has produced results which the most sanguine could not have predicted three months ago.

Negro Business Men

Prof. D. J. Bois of Atlanta University is authority for the statement that 1,624 Negroes are doing business in the United States with an aggregate capital of \$5,416,329. New York city has capital to the amount of \$393,000 invested in business enterprises controlled wholly by Negroes; Richmond, Va., has \$303,000 thus controlled; Charleston, S. C., \$212,000; and Pine Bluff, Ala., \$210,000. The fourth annual session of the Atlanta Conference will have for its leading topic, "The Negro in Business." It will be shown that the slave of yesterday will be the capitalist of tomorrow. Bank accounts are powerful aids to color blindness, and thousands of rather good people who can see no use for a Negro only a single remove from poverty, will speedily discover exceptional traits to be commended in a thriving and prosperous citizen, whatever his color. The more advanced of the unbelievers in the capacity of the Negro will continue to seek methods of disfranchisement, and the lower classes will continue to find excuses for lynching him, on various pretexts; but if the

Negro goes on in his career of education, industrial skill and business development, it will not be very long before both these extremes will be courting his favor.

Scientifically Proved

It is reported that the recent Tuberculosis Congress in Berlin adopted as facts, scientifically proved, the following in regard to the dread disease concerning which they came to confer: That the tubercle bacillus is the sole cause of tuberculosis of every form; that every person and every animal whose secretions contain those bacilli is a source of infection; that other bacilli, especially streptococci, in most cases become mixed with the pure tubercle bacilli, and jointly produce a complicated disease known as consumption of the lungs; that tuberculosis is not hereditary, and that it may under almost any circumstances be cured if conditions are favorable; that immunity from danger of tuberculosis infection does not exist anywhere nor with anybody.

Fighting Beer with Tea

Last week saw the first Tea Saloon opened in New York city, under the support of the United States Church Army. One of the worst dives of the lower part of the city has been fitted up as a saloon for the sale of tea, to be drunk on the premises or to be carried away in tin pots as the customer may prefer. Hot tea is sold at one bar for two cents a cup, and iced tea at another for one cent a cup. "Tea punch" is already on the list, and "tea cocktails, fizzes, etc.," are to be added later. In the rear is a stage and seats for a large number who will be entertained with music chiefly by volunteer performers. A special "growler" has been made for iced tea, and this feature is looked upon with favor as a help in substituting tea for beer in the tenement houses. A plan for savings contemplates a deposit of one dollar in any savings bank selected by the customer who has bought tea to the amount of twenty-four cents; this deposit to be wholly for his benefit, to be increased from time to time, but not to be withdrawn for one year. To all who abstain from intoxicating liquors, patronize the tea saloon, and save what they would otherwise have spent for beer, the Army will guarantee \$100 to their credit at the end of a year. This is a small fortune to the working men and women who live on beer, not one in a thousand of whom, according to Col. Hadley, ever accumulates \$10 at one time.

Peaceful Solution of Samoan Troubles

All the news from Samoa gives promise of peace. The rival contestants for the throne are disarming, and will accept the decision of the tripartite commission, which is the supreme authority in Samoa for the time being. Admiral Kautz has arrived at Honolulu with the Philadelphia, and the German and English consuls have been recalled. Our own consul still remains, but the functions of consular officers ceased on the arrival of the commission. Everybody who is conversant with the history of Samoa will sympathize with the people

in their desire to have Mataafa crowned as king. It is true that his exclusion, at the suggestion of Germany, has never been officially revoked, and it is reported that Great Britain is not in favor of committing the rule to a man who, in spite of his popularity with his own people, has at times shown himself capable of acts of barbarism; but there will be only an armed peace if the claims of Malletoa Tanus are recognized. Some changes will be recommended by the commission in the method of choosing a successor hereafter, and the expenses of administration will be reduced. With the more troublesome causes of friction out of the way, a new set of consuls and a new chief justice, Mataafa is not likely to have his authority seriously questioned.

Another French Cabinet Resigns

Sunday, June 4, the President of the French Republic was grossly insulted by the Royalists, and when he announced that he would attend the races again last Sunday, there were grave fears of his assassination. When the day came it was found that the Government was prepared to put down any hostile demonstration, and the President made his way to and fro between two solid lines of bayonets. His stay at the races was brief, but he demonstrated his courage and his ability to protect the person of the Chief Magistrate. The Dupuy ministry, which has been in office only four months under peculiarly trying circumstances, was severely criticised for what it did not do on the 4th, and rejected for what it did on the 11th. There was not sufficient force shown on the first occasion, there was altogether too much on the second occasion, in the opinion of the Chamber of Deputies. Accordingly a vote of want of confidence was passed, 366 members voting against the Ministry and only 177 voting in its favor. This seems but a poor return for the loyal service rendered by Premier Dupuy and his associates. It will be very difficult to make a new combination that will be acceptable to the Chamber of Deputies, and it seems to be well-nigh impossible to form a cabinet that will be able to promise better results than those achieved by the Dupuy Ministry. Four of its members were in the cabinet of M. Brisson, the former Premier, and one of its original members had four times headed a ministry himself. There will be little delay in gathering a new ministry, for French public men, as a rule, are ready to serve the Government when their services are demanded.

Disbanding an Army of 350,000 Men

The Commercial Travelers' National League says that the present tendency towards trusts, syndicates and combinations means throwing 350,000 drummers out of employment. The League will present its views to the Industrial Commission, now in session in Washington, on Friday, and the members of this commercial army are fully awake to the danger of losing their employment. They say that the American Steel Company discharged three hundred drummers in one day, that the Chair Trust threw a thousand of them out of em-

ployment, and that one man will be able to do the work now requiring at least half a dozen. If this saving in the expense of selling merchandise were coming to the customer, it is highly improbable that the commercial travelers would find many allies; but if they are able to prove their claim that the customer will get no reduction, and if they are now paying railroads and hotels three million dollars a day, they may be able to summon quite a list of supporters. The business readjustments necessary to meet the changed condition of things will entail much hardship, and it looks as if the commercial travelers were likely to get more than their share.

German Rural Districts

The leading Socialist newspaper in Germany has startled Berlin by publishing an article revealing the social conditions in the rural districts. While the object of its publication at this time is to defeat the anti-strike bill, the deplorable state of the poor inhabitants of the country districts has more than a partisan interest. Prince Hohenlohe, the Imperial Chancellor and Prussian Premier, lives in Schellingsfuerst, and it is this particular town which the Socialist organ selects to show the need of legislative action. With insufficient food, the wretched inhabitants, men, women and children, work for the scantiest wages as farm hands during the summer, and eke out a precarious existence during the winter months by weaving baskets. A "hedgehog feast" is the highest ambition for Sundays and holidays, and crime runs rampant in the midst of poverty and want. While there is doubtless considerable exaggeration in presenting the case, it is of interest to New Englanders, whose attention is so frequently called to the necessity of caring for the rural towns struggling to maintain their existence.

Vigorous Work in Luzon

The thermometer has no terrors for General Otis, and the rainy season does not deter him from pressing the insurgents at every opportunity. Before the rains began to fall he had driven the insurgents fifty miles to the north, and, having taken possession of the strategic points, was ready for active work in another direction. The new campaign was initiated by running the insurgents out of Morong on the peninsula stretching down into the Lake of Bay. Thence our troops swept inward towards Manila, hoping to enclose the insurgents and prevent their escape. The whole country is networked with trenches, and is a succession of small hills, with swamps flooded with the recent rains. The heat was terrific and the difficulties almost insurmountable, but the volunteers stripped to the waist and pressed on, driving the enemy from point to point and taking possession of the important coast towns of Paranaque and Las Pinas. With that fleetness which has never failed them, the insurgents escaped, much to the regret of Gen. Otis, who had planned to capture three or four thousand of them. This latest effort gives us complete possession of the strip

of land which separates Manila from the lake, and the enemy has been driven back more than ten miles. When the Spaniards fought the Filipinos they got under cover as soon as the rainy season began, and left the insurgents free to strengthen their works. The Americans have already demonstrated that the rainy season has no terrors for them, and the lesson will not be lost on Aguinaldo and his followers.

Events Worth Noting

The Olympia arrived at Singapore last Sunday with Admiral Dewey, who is reported to be much improved in health.

David B. Henderson of Iowa is said to have been promised votes enough to elect him Speaker of the National House of Representatives, if Mr. Reed is not a candidate.

The French cruiser Stax sailed from Isle Diable last Saturday with Captain Dreyfus. She is expected to arrive at Havre by the end of the month.

Governor-General Brooks has appointed Senor Gonzales de Quesada special commissioner for Cuba at Washington, with a salary of \$5,000.

Lord Wolsey, Commander-in-Chief of the British army, has already made provisional arrangement to transport troops to South Africa, should their services be needed.

Thanks to the women of New Orleans, that city is to have modern sanitary arrangements, adequate drainage, sewer system, etc., at an expense of from \$20,000,000 to \$30,000,000.

The Union Pacific Railroad has sent out three hundred invitations to geologists and paleontologists to explore the wonders of the Yellowstone region, on a free excursion lasting sixty days. Prof. Knight, of Wyoming University, is to lead the expedition, and special attention will be given to certain recently discovered fossil remains of interest to scientists.

The gross earnings of ninety-five railroads in the United States, operating 90,000 miles, for the month of May were seven and one-half per cent. more than those of the corresponding month of last year, although the movement of freight was unusually heavy at that time.

The ruling of Attorney-General Griggs, by which the army canteen was continued in the face of what was supposed to be a specific prohibition of it, is to be passed upon by the courts. Three men were arrested, last Friday, in the canteen at Camp Meade, near Harrisburg, and held to answer for the sale of beer to enlisted men. The case will be taken to the United States Courts to determine the meaning of the act of Congress.

A thoroughly reliable Washington correspondent estimates that 9,240 exemptions from the civil service rules will result from the President's latest order. Of this number 5,760 are in the War Department. This is the Department that has nearly twice the number of civilian clerks which Secretary Stanton found necessary in the midst of the Civil War. Only fifty-two exemptions are made in the Navy Department.

APOLOGETIC VALUE OF VITAL EXPERIENCE

VERY few men become Christians through the power of an argument; they become Christians by virtue of an experience. The great defence of the Christian faith is not the reasoned work of the apologists for the faith; it is the victor lives and the upright conduct of the confessors of the faith. The ponderous volumes in which stands the reasoned defence of the Christian system have their place; but, for real power in convincing men of the truth of Christianity, there is nothing so efficient as the daily life of a man who gives proof through the transformation wrought thereby within his soul that his faith is true. Abundant ground for such a statement lies in the method of Jesus, who gave the world His life instead of His lectures, and His experience instead of His books. He wrote no defence of His theory of God; but He lived so openly before His friends that they saw how His idea of God wrought within His life, and, seeing this, they believed. He could have written books and wrought miracles for the sake of defence; but He chose the way of the open soul rather than the path of the open book. And when Philip seemed to have missed the revelation of the Master's soul, Jesus told him that there still remained the assurance of miracle and daily deed. But God was unveiled first in the open soul of the Christ.

And the Gospel still finds its one and sufficient defence in the same way. It is utterly useless for men to place their preacher in his pulpit to argue for the truth which they deny by the infidelity and formalism of their own living during the week. The great apology for Christianity comes from the vital experience of the pew, not from the reasoned defence of the pulpit. The book of life is read by all, and the apology of a victorious religious experience has weight for conviction with every man who comes in contact with it.

MAKING EXCUSES

THE man who is good at making excuses is good for nothing else. Ten of the twelve spies that went up to search out the land of Canaan were famous for making excuses, but their fame was infamy. They secured no good for themselves, they brought immeasurable harm upon the children of Israel. "The slothful man saith, There is a lion without, I shall be slain in the streets." And again he says, "There is a lion in the way; a lion is in the streets." Laziness begets cowardice, and cowardice multiplies and magnifies all difficulties. The mewling of a kitten, the snarling of a little cur, to the exuberant imagination of the confirmed shirk and the cowardly recluse are all the same as the growl of a tiger or the roar of a lion. They supply an ample excuse for indolence.

It would not be wandering far from the truth to say that God has little if any more patience with laziness than with sin. Either is thoroughly destructive to all real manhood and to all worthy effort. No human being in a normal con-

dition of body and mind has any right to be lazy. There is no excuse for it. There can be no excuse for it. Indisposition to exert oneself, indolence, constitutional weariness, laziness, or whatever may be the name by which the thing is called, is the source of all the vain excuses that are so frequently made for the failure to accomplish satisfactory and commendable results.

Sad to say, and yet if the truth is told it must be said, here and there a preacher may be found who is given to making vain excuses. He really brings nothing to pass, and all he does fairly well is to multiply excuses for doing nothing. He hears the lions, many of them, in the streets; he is sure he will be slain if he ventures out, and so in quiet idleness he courts security at the expense of achievement. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing." Cold or no cold, there must be plowing or there will be no harvesting. The preacher who waits until all obstacles are removed, and all difficulties overcome by another's toll and self-sacrifice, will wait in vain. The preacher who has not faith enough in God to believe the Promised Land can be entered and possessed by dint of honest, hard fighting, will never enter it. The preacher who sends his wife, or his official members, or a deaconess, out into the streets where he thinks there are lions, will gather no rewards of valor. The preacher who waits for an evangelist to do his plowing and seed-sowing, will die a poorer beggar than Lazarus, and will miss the attending angels to escort him to glory and the harvest home.

Away, then, forever, with all vain excuses! Up, O man of God, and work with all thy might, for the night soon cometh when no man can work, and no excuses will avail.

PERSONALS

—Rev. E. S. Lewis, D. D., of Cleveland, O., delivered the annual sermon at Baldwin University.

—At its recent Commencement Chicago University conferred the degree of D. D. upon Rev. Arthur O. Sykes, of Genesee Conference, a Chaplain in the U. S. Navy.

—Rev. J. W. Adams, of Methuen, chaplain of the 2d Regt., N. H. Vols., during the last two years of the Civil War, gave the Memorial Day oration at Ashburnham, May 30.

—President and Mrs. W. W. Foster, of Rust University, Holly Springs, Miss., arrived in this city last week. They will spend their vacation here and among their many friends in the Troy Conference.

—Dr. George Adam Smith delivers the graduating address at the Northfield Seminary for boys, and Dr. S. P. Cadman the address at the girls' seminary. So it seems that both of these men are sufficiently orthodox to satisfy Mr. Moody's quite rigid standard!

—"Mother" Walter, mother of Rev. C. H. Walter, of Marlon, died at her son's home, June 2, of dropsy, after an illness of several weeks. She had been a faithful and useful member of the Methodist Episcopal Church for nearly sixty years. At the time of her death she was a member of St. Paul's Church, Providence, R. I. The burial took place at

St. Johnsbury, Vt. An obituary of this excellent woman will appear in our columns.

—John F. and Mary Almy Chase announce the marriage of their daughter, Almy, to Rev. Elihu Grant, June 8, at Manchester, N. H. Rev. and Mrs. Grant will reside at 19 Florence Ave., Revere.

—The *Western Christian Advocate* of last week presented on its cover an excellent portrait of Mrs. Elizabeth Lowmes Rust, corresponding secretary of the Woman's Home Missionary Society of the Methodist Episcopal Church.

—Prof. J. L. Nuelsen, of Central Wesleyan College, Warrenton, Mo., has been elected to, and has accepted, the Dr. William Naat chair of systematic theology in the German Wallace College, which a friend of the institution has endowed with \$20,000.

—Rev. Dr. Jesse Bowman Young, editor of the *Central Christian Advocate*, addressed the graduates of the University of Denver, June 7, and also delivered two addresses and a sermon, June 10 to 12, in connection with the Commencement exercises of Simpson College, Indianola, Ia.

—Speaking of his long life, excellent health and continued vigor, Dr. Cuyler says: "My only physician is Dr. Prevention. I avoid all indigestible food and all alcoholic stimulants, and have never smoked a cigar. I sleep soundly (after a bountiful bowl of bread and milk before retiring) and I never drive either body or brain after I am weary."

—The *Christian Educator* for February-March publishes in full the admirable address of welcome delivered by Rev. W. T. Worth before the General Committee of the Freedmen's Aid and Southern Education Society at its annual meeting in Bromfield St. Church, last November, with Bishop Warren's eloquent response, both of which appeared in our columns. The *Educator* publishes a fine portrait of Mr. Worth.

—Dr. J. M. King, the new Church Extension secretary, visited Madison Avenue Church, Baltimore, recently, and after taking the largest collection that church had ever given for Church Extension, three brothers, Buckingham by name, offered to be one of twenty-five donors to contribute \$250 each year for four successive years, making \$1,000, to build, through the board of Church Extension of the Methodist Episcopal Church, one hundred special frontier churches.

—An associated press dispatch of June 8 states: "At the annual meeting of the trustees of Syracuse University this morning Chancellor James R. Day was re-elected for a term of six years. A deficiency of \$28,000 was immediately subscribed by the trustees, John D. Archbold, vice-president of the Standard Oil Company, contributing, as president of the board. Seven new instructors were elected and four instructors made associate professors."

—Rev. George W. Norris, presiding elder of Manchester District, New Hampshire Conference, whose wife, Mary A. Hamilton, was for twenty-five years a teacher in the city schools, has the rare privilege of making his home with an old resident of Lawrence—Mrs. Mary, widow of the late O. B. Hamilton, who with his son, Capt. A. L. Hamilton, served in the Union Army during the war of the Rebellion. Mother Hamilton has lived fifty years in the same house, 71 Berkeley St., where, on the 31st day of May, she passed in comfort and cheer her 94th anniversary. With one son and two daughters in the near neighborhood, she is passing along the way to the summer land. Thoroughly awake to all the movements of the times, no one in the family has a livelier interest in all affairs, from the Lawrence High School to the Philippine war,

than does Mother Hamilton. Casualty aside, she may hope to see her hundredth birthday.

— Mr. Everett O. Fisk returns to Boston after a winter's absence, in somewhat improved health.

— Prof. Karl P. Harrington, elected to the chair of Latin in the University of Maine, is about to take up his residence in Orono.

— Rev. A. A. Berle, D. D., of Brighton, will again supply during the summer the pulpit of Lindell Methodist Church of St. Louis.

— Rev. C. R. Brown, pastor of the First Congregational Church of Oakland, Cal., has been called to the chaplaincy of Stanford University — a wise selection.

— Rev. George M. Hammell has been elected professor of political science and economics in the American Temperance University at Harriman, Tenn.

— The degree of D. D. was conferred upon President A. P. Camphor, West Africa College, Liberia, Africa, and upon Rev. Joshua A. L. Rich, New England Southern Conference, by the New Orleans University at its recent Commencement.

— Mrs. Amanda Buell, widow of Rev. Parker Buell of Genesee Conference, mother of Rev. E. G. Buell, of Brooklyn, and grandmother of Dean Buell of Boston University School of Theology, died in Wayland, N. Y., May 22. Mrs. Buell was in her 100th year.

— Mrs. Bishop Cranston is home again in this country, having sailed from Japan, April 24. Two of her daughters came with her. Miss Ethel remained with her father, who will not be able to visit West China because of unsettled conditions similar to those which prevented his going there last year.

— Prof. C. M. L. Sites, son of the late Rev. Dr. Nathan Sites, of our Mission in China, is appointed professor of political science in Pan Yang College, Shanghai, China, and will sail from San Francisco, July 14. He was born in Foo Chow, was brought to America when seven years old, graduated from Ohio Wesleyan University in 1887, and for a number of years since has taught in the high schools of Washington city.

— Rev. B. Simon, father of Rev. B. F. Simon, of Taunton, who is with his son and supplying his pulpit, writes under date of June 9: "I am happy to say that my son is improving — the doctors say more rapidly than they had feared. He is still very weak, too weak even to sit up in bed; but we hope that through the loving-kindness of our Heavenly Father he may be spared yet to his family, to the church, and to his friends."

— On Tuesday, June 13, at their home in this city, Mr. and Mrs. Joshua Merrill quietly celebrated the fiftieth anniversary of their marriage, only members of the family being present. Mrs. Merrill is still an invalid, quite helpless because of rheumatism, but patient, cheery and hopeful — a beautiful illustration of the verity of the promise, "My grace shall be sufficient for you." They were married in Church St. Church by Rev. J. D. Bridge.

— A very quiet home wedding occurred on Wednesday evening, June 7, at the residence of the bride's mother, Mrs. Flora A. Emerson, 637 6th St., South Boston, when her eldest daughter, Laura Etta, was united in marriage with Wm. H. Purnell, of South Boston. Both parties are members of St. John's Church, the bride being a teacher in the Sunday-school. Rev. Dr. R. L. Greene, the pastor, officiated. Miss E. Blanche Emerson, sister of the bride, was bridesmaid, and Mr. Walter Bezanson, of Beverly, a former member of St. John's Church, was best man. After the ceremony refreshments were served. Mr. and Mrs. Purnell, after a brief

wedding trip, will reside at 9 Peters St., South Boston.

— Among the appointments of South America Conference we note the following: Rev. A. W. Greenman, presiding elder of the First, Rev. William Tallon of the Second, and Dr. C. W. Drees of the Third District; Rev. S. P. Craver, Asuncion; Rev. W. P. McLaughlin, First Church, Buenos Ayres; Rev. J. F. James, the English Church, Rosario; Dr. J. F. Thomson, Central Church, Montevideo; Rev. S. W. Siberts, Porto Alegre, Brazil; and Rev. J. H. Nelson, Para.

— A happy event occurred, June 7, at the Methodist parsonage in North Brookfield. Rev. E. E. Marshall, a graduate of Ohio Wesleyan University and of the Boston University School of Theology, and at present a member of the Baltimore Conference, and Miss Annie Lee Cann, who has been for a number of years in Boston, were united in marriage by Rev. Albert Seal. Mr. and Mrs. Marshall will reside at Clarksburg, Md. They have the good wishes of all their friends.

— The *Central Christian Advocate* of June 7 publishes a very excellent portrait of Dr. J. W. Merrill, of Concord, N. H., and says: "From 1838 to 1844 the faculty of McKendree College was made up of Rev. Dr. John W. Merrill, Annis Merrill, LL. D., and James W. Sunderland, LL. D. It is a singular fact that these men are still living. Dr. Merrill has been living in retirement for some years in Concord. His name and work should be cherished in view of his influence as a foundation builder."

— Prof. M. D. Buell, Dean, and Professors Geo. K. Morris and E. S. McWatters, and Rev. E. J. Helms, Jacob Sleeper Fellow of Boston University, accompanied by Mrs. Buell, Mrs. Morris, and Mrs. Helms, sailed from New York, Wednesday, June 14, on the steamer "Friesland" for Antwerp. The professors, with several students from the School of Theology, who will join them later, will journey through France, Switzerland and Italy, returning in August. Mr. and Mrs. Helms will study sociology in Berlin and London, and return in February.

— Syracuse University conferred the following honorary degrees in connection with its recent Commencement: LL. D., President DeWitt Clinton Huntington, Nebraska Wesleyan University, and Rev. William F. Whitlock, professor of Latin, Ohio Wesleyan University. Litt. D., John Scott Clark, professor of English, Northwestern University, and Richard Edwin Day, Syracuse, N. Y. D. D., Rev. Ezra Squier Tipple, Ph. D., New York, Rev. David F. Pierce, Utica, President Elmer E. Smiley, State College of Wyoming, and President John H. Race, Grant University, Tenn.

— President Daniel Coit Gilman, who delivered the Commencement Oration at Boston University, reported elsewhere, and whose portrait adorns our cover, was graduated at Yale in 1852, and after having completed his studies at Berlin, became, in 1855, librarian at Yale, where he afterward held a professorship of physical and political geography. He was president of the University of California in 1872-75, and has been president of Johns Hopkins University, Baltimore, since its foundation in 1875. He takes unrivaled rank as an American educator, and has produced several standard volumes.

— The handsome monument in honor of the colored statesman and scholar, Frederick Douglass, at Rochester, N. Y., was unveiled on June 8. The monument is a creation of Sidney W. Edwards, and was made in the quarries of Smith Granite Company at Westerly, R. I. It consists of pedestal and figure of heroic size and surpassing symmetry and grace. The pedestal is a sin-

gle block nine feet high, and on this rests the bronzed figure of Douglass. The total height of the monument is seventeen feet. Eulogistic addresses were made by Governor Roosevelt, the mayor of the city, and Hon. W. A. Sutherland. Frederick Douglass made Rochester his home during those years in which he did his best work for the anti-slavery cause.

— At the noon hour of June 7, at the parsonage of the First Methodist Episcopal Church in Manchester, N. H., Edward Laeschler Bennett and Harriet Florence Dockrill were united in marriage by Rev. C. W. Dockrill, father of the bride. The east parlor, where the ceremony was performed, was decorated with huge palms, spreading ferns and blooming flowers. The wedding gifts were of solid silver and cut glass, and other valuable kindly remembrances. The bride is a graduate of the Newport High School, an alumna of Tilton Seminary, a graduate of Abbot Academy of Andover and of the Lawrence Training School, and has been a teacher in the Wetherbee grammar school, Lawrence, for several years. The wedding trip is to New York, Washington and Cincinnati.

BRIEFLETS

We shall soon begin the publication of a series of four contributions on the Atonement from the pen of Prof. Borden P. Bowne.

Rev. J. W. Butler, D. D., writes Rev. Dr. William McDonald, saying: "I have just finished the reading of your 'People's Wesley.' It is precisely what I have been looking for, and is peculiarly adapted to this field." Dr. Butler then requests the privilege of publishing the same in Spanish.

The abandonment of egotism is the first sign that a man is attaining to some spiritual stature and dignity.

The undue pressure upon our editorial pages finds relief in this, as it may in subsequent issues, upon the last page. As this page is open until the last moment before going to press, our readers will do well to examine it for latest announcements.

An excellent idea: A report in ZION'S HERALD from every pastor the moment his new memorial register contains the names of ten "Twentieth Century Probationers," or any less number if it equals one-tenth of the number of his members in full. The suggestion comes from the chairman of the New England Conference Thank Offering Commission, and might well be followed in all patronizing Conferences.

The baccalaureate sermon at Lasell Seminary on Sunday, delivered by Prof. C. W. Rishell, Ph. D., of the School of Theology of Boston University, made a decidedly strong and favorable impression. We shall publish a generous abstract from it in our next issue. It is an interesting fact that both of Dr. Rishell's daughters are members of the graduating class.

Is it not significant that the first word of the universal prayer, the Lord's Prayer, is "our?" Not my Father, but our Father. So with the very first breath of His own petition upon our lips, Christ teaches us the great, sweet, significant truth of human brotherhood. Every one who prays that prayer confesses and assumes that most loving and intimate relationship with every other human being. What a beautiful and gracious forethought was in the mind of our Lord, that He should have taught us such an exordium to such a prayer! It brings us all

like children about the feet of our common Father, and unites us in mutual love and trust and devotion and service.

The things we most dread to lose with youth are the very things which death restores to us, tenfold increased, in the land that lies beyond the grave.

The volume entitled, "Why Men Do Not Go to Church," noticed at length on another page, is on sale at C. R. Magee's, 38 Bromfield St., and will be sent, postage prepaid, for fifty cents.

We purposely give to this issue the strong flavor of the anniversaries of our educational institutions in the extended report of Boston University and the generous excerpts from Chancellor Day's unusually able baccalaureate sermon preached at Syracuse University.

Ian Maclaren, we are assured, is an intelligent and friendly critic of American people and institutions. It is because of this fact that we should give heed to his opinions of us. In his first sermon in his church in Liverpool after his arrival from this country Dr. Watson said that the thing which most startled him in the United States was the power of the secular spirit and the weakness of the Christian church. Men were devoted to money and money-getting in a way and to a degree which he could not have imagined possible. The churches in the United States, he said, were conducted to a considerable extent as large business concerns, money-making permeating everything. In many districts he found congregations consisting almost entirely of women.

Those who are as eager to launch a new religious paper as they are confident that they know just how to edit one, will do well to study the history of *The Church*, "a journal of American churchmanship," which "comes to an end" with the June issue. A coterie of leading representatives of the Protestant Episcopal Church in this city launched it six years ago. Nothing need be added to the charmingly frank farewell words of the editors:—

"The Church has been the work of men who had their hands full of other work. They have given to the paper time and strength that they could ill afford to spare. They did it because they believed there was need of a paper that should speak fearlessly upon the critical questions that press upon us, free from love of half truths, and hating compromise in vital things. The work has been done by a board of unpaid editors. From this fact has resulted what our dearest foe would call our amateurism. No paper can succeed unless it has some one man of ability and judgment who shall live with it and sleep with it in order to prevent its putting other people to sleep. A small and appreciative public we have had the good fortune to find. To the laity at large we have not succeeded in making ourselves a necessity or even a luxury. A paper cannot live on the good-will of a certain body of clergy."

Prof. George Adam Smith, whose lectures at New Haven we are weekly reporting, delivered practically the same course at Ohio Wesleyan University. It is significant that the *Western* of last week contains a long report of the same, with a series of resolutions which were unanimously and enthusiastically passed by a rising vote at the close of the last lecture. The following paragraph is very significant: "Many were acquainted with his work in various fields of authorship, and great profit was easily expected from his coming. But we now see that he has distanced his fame by his remarkable discussion of great themes. Closer contact with the man has anchored the conviction within us that the scholar has pledged his learning, not to a destruct-

ive but to a constructive analysis of the facts of revelation, that wonderful familiarity with these facts has only increased his reverence for holy things, and that his rare insight into the materials and the movement of revelation, and his clear interpretation of them, has simplified the effort of faith in many lives, and been a real blessing to us all."

IT IS IN THE AIR

BISHOP W. F. MALLALIEU.

I REJOICE more than I can express in words that from various quarters, not only within New England but outside, word comes to me of revival work already accomplished or that is now going on. I give with this an extract from a letter just received from an Ohio preacher. It shows at least how one man succeeded in bringing hundreds of people into the fold in a single year, and how he brought up all the collections, and how without asking for it the people increased his salary by hundreds of dollars. The beautiful thing about this is that the methods employed did not call for an evangelist, are thoroughly practical, and are within the reach of the most ordinary and humble minister of our church. The methods can be worked in any church, great or small. The minister writes:—

"I came to this charge, went into all of the homes, and called the families around the family altar and prayed for a revival, and God gave it. Three hundred souls were converted, and scores of believers quickened and sanctified. Just think of it! If every one of our beloved ministers should be helped to accomplish as much, it would mean 75,000 souls in this Conference alone, and it would be 3,800,000 for the whole church. Yes, God has wonderfully blessed me. All our collections were paid and sent in six months before Conference, and the people are paying their pastor hundreds of dollars more than they promised. I hope we can go sweeping into the twentieth century under your leadership as a Conference on this scale. May the Lord grant it!"

BOSTON UNIVERSITY --- ANNI- VERSARY WEEK

THE anniversaries of Boston University occupied the greater part of last week, and were sources of satisfaction and congratulation to the many friends of the institution, not only in the city, but all over New England. As the number of graduates from the various departments increases, the interest in the welfare and prosperity of the University increases also. But the institution is in need of a heavier endowment, in order that it may meet the demands made upon it for a broad and liberal education.

COLLEGE OF LIBERAL ARTS

The week's exercises were appropriately inaugurated by the senior class day exercises held in Jacob Sleeper Hall on Monday afternoon, June 5. The hall was beautifully and appropriately decorated, both the University colors—scarlet and white—and the class colors—gold and wine-color—being prominent among the laurel, plants, and flowers. The "cap and gown" worn by the class added to the picturesqueness. The class numbered 65, the great majority being women. The program consisted of twelve numbers, as follows: Marshal's Address, George B. Currier; Class History, Martha P. Luther; Poem, Katherine A. Whiting; Oration, Albert I. Oliver; Prophecy, Mary W. Dorchester, daughter of Rev. Dr. Daniel Dorchester, Jr., Pittsburg, Pa.; Presentist, William H. Hodge, son of Rev. Elias Hodge, Waltham; Farewell Address, Alice H. Bigelow; Class Ode, Ada A. Cole. The other numbers were interspersed as music by the Girls' Glee Club and the Men's Quartet.

In the evening the class gave a reception,

the various halls and rooms of the building on Somerset St. being taxed to their utmost in consequence of the friends who thronged there. It was a most pleasant occasion. Members of the under classes assisted the seniors in receiving their guests. Refreshment tables were tastefully arranged here and there, being presided over by women from the lower classes.

The Alumni Association of the C. L. A. held its annual business meeting, with dinner, at 5 o'clock on Tuesday at Young's Hotel. Mrs. Caroline Stone Atherton, president of Epsilon Chapter, who presided at the beginning, passed over the post-prandial exercises to Prof. F. Spencer Baldwin. Interesting remarks were made by Dean W. E. Huntington, Profs. Marshall L. Perrin, T. B. Lindsey and A. H. Buck. Singing was interspersed.

SCHOOL OF THEOLOGY

The School of Theology is getting to be one of the strongest departments in the University. The class of '99 is the fiftieth class, and numbers 40, and of this number all are college graduates except one. And of the 178 students who are now in attendance at the School, 122 are graduates of colleges. This is an excellent proportion, but still it is gradually increasing; and it is expected that before long the aggregate number in attendance will not only be increased, but the number of graduates of colleges will be increased also.

At the business session of the Alumni Association, which was held, followed by a banquet, at the United States Hotel at 5:30 o'clock on Tuesday, June 6, Rev. Seth C. Cary, who is president of the Association, presided, and Rev. Dr. Edward M. Taylor served as toastmaster. It was a happy occasion. The toastmaster said that he thought it an honor to represent such a body of men, upon whom our great church has put such high honor, and expressed a desire that the subject of their toasts in general be the great opportunity of Methodism represented by the Twentieth Century Thank Offering and her equipment for the coming century, in her labor and love. His request was heeded, and hopeful and inspiring addresses were made by Revs. C. A. Bradford, C. C. Elson, Thomas Elliot, F. P. Harris, W. S. Barnard, E. S. Lewis, C. F. Rice, W. I. Haven, J. C. Hoyt, F. C. Anderson, and Profs. M. B. Chapman and H. C. Sheldon of the School of Theology.

The Conference Visitors to the School of Theology from the Conferences in New England were: New England—Revs. C. E. Davis, F. H. Knight, Ph. D.; New England Southern—Revs. B. F. Simon, J. H. Allen; Maine—Revs. J. A. Corey, E. C. Strout; East Maine—Revs. A. J. Lockhart, O. H. Fernald, W. H. Dunnack; Vermont—Rev. L. O. Sherburne; New Hampshire—Revs. J. M. Durrell, J. D. Folsom. The following were appointed by the trustees: Rev. B. P. Raymond, LL. D., president Wesleyan University; Rev. Dr. James R. Day, Chancellor Syracuse University; Rev. Drs. J. W. Lindsay, J. H. Mansfield, C. F. Rice, G. F. Eaton, C. A. Crane, J. O. Knowles, W. H. Thomas, M. S. Kaufman, E. R. Thorndike, J. P. Kennedy. [The report of the Visitors will be found on page 742.]

SCHOOL OF LAW

The Alumni Association of the School of Law celebrated in a fitting manner its 27th anniversary at Young's Hotel, on Tuesday, June 6. After the business had been attended to, dinner was served in the large dining hall. An orchestra furnished the musical part of the program. The president being absent, Mr. Eugene P. Carver presided. Remarks were made by Attorney General Knowlton, Judge Henry L. Sheldon, Josiah

H. Benton, Hon. John L. Bates, and Hon. Thomas J. Gargan. Mr. Eugene P. Carver ('82) was elected president, and Mr. Albert P. Worthen ('86) and Col. Charles K. Darling ('96) vice-presidents. The School of Law is recognized as a strong department of the University and among the leading law schools of the country. Many prominent Boston attorneys place it at the head in this branch of learning.

SCHOOL OF MEDICINE

The School of Medicine held on a broad scale its first class day exercises, of which the graduating exercises of the senior class were the principal and formal part, in its department headquarters on East Concord St., on Monday, June 5, at 7 o'clock. The large amphitheatre was filled with friends. There was singing by the medical school quartet, a class history, a class prophecy, and a class valedictory, which emphasized the duties which present themselves to the busy practicing physician, by Alberta Sylvia Boomhower, and the faculty valedictory by Prof. John L. Coffin, which supplemented the instruction given during the course by some sound, practical advice of a general character. Refreshments were served during the evening.

The business meeting and dinner of the Alumni Association was held at the Brunswick on Tuesday evening with a full one hundred present. The school had the honor of the presence of President Warren, who made an optimistic and scholarly address, speaking of the University. Dean Talbot spoke encouragingly of the work of the School of Medicine. Dr. Horace Packard served as toastmaster, who first introduced Dr. Thomas Dillingham of New York, a member of the class of '74, which was the first class. Several others spoke, among them Dr. Motokuro Kawase, a member of the class of '99, who expressed pleasure that he was to have the honor "of being the first Japanese to carry homoeopathy to Japan."

Dr. John F. Worcester, of Clinton, was chosen president, and Drs. Jane S. Devereaux, of Marblehead, and William T. Hopkins, vice-presidents. The treasurer reported \$1,000 raised towards the fund of the School.

GRADUATION EXERCISES

The graduation exercises of the University were held in Tremont Temple on Wednesday afternoon at 2 o'clock. Among those present were Governor Wolcott, Speaker Bates, Hon. Alden Speare, a generous contingent of Methodist ministers, and several distinguished Congregational clergymen.

The Temple was a symphony of color, with the University red and white, the national colors and pendent starry streamers, the sombre black caps and gowns of the graduates, and the dark, rich green of the tall palms and potted plants fringing the front of the platform.

Invocation was offered by Rev. Raymond F. Holway, between which and the oration of Daniel Coit Gilman, LL. D., president of Johns Hopkins University, the Germania Orchestra furnished music.

It was a new plan, inaugurated this year, to have a distinguished educator give an address instead of selected representative graduates from each department of the University deliver orations; but, notwithstanding the masterly address of President Gilman, the usual enthusiastic interest in the exercises was not manifested.

President Gilman is not, in the strictest sense, an orator. His voice is soft and musical, but there is a restraint about his delivery, occasioned possibly by his theme and the felt necessity to be deliberate in the choice of words even. That he is a ripe scholar, his range of quotations, his exact pronunciation, his felicitous references, and his open simplicity, more than established.

His humor was evident at times. He said, in part:—

The appearance of great men does not depend upon universities, but the appearance of great ideas does depend upon them. In consequence of universities, there is (1) a larger body of trained men and women than ever before; (2) a greater proficiency in the art of exact measurements, which means accuracy and truth; (3) a very extraordinary consolidation of energy, exemplified, for instance, by the formation of trusts. Two of the functions of universities have been often referred to—that of the education of youth, and the advancement of knowledge; but I am not aware that the third and most important of all has ever been spoken of—that of the enlargement of the human intellect. I wish to give seven illustrations of this latter function, all of them lying within the scope of the wonderful century just closing. And right here I wish to say I do not claim that all the good and great work of the past century has emanated from universities—the great Faraday, indeed, was not a university man—but I simply say that if you eliminate from the history of progress the work of such men, you blot out the telegraph, the telephone, the gracious power of anæsthesia, the marvelous advance in physics, history, and the abstract sciences. The influence of universities has been mighty. Prof. Huxley, in one of his clear-cut sentences, says that the three fundamental doctrines which underlie all modern science are those of molecular action, correlations of force, and evolution. It is marvelous indeed how widespread has become the acceptance of the doctrine of evolution and how manifold has been its application.

But, first, let me mention the achievements of abstract science, culminating in those of theoretical astronomy. It is a source of satisfaction that to American scholarship much has been credited in this direction, particularly to the discoveries and calculations of that great Washington astronomer, Prof. Newcomb.

The second illustration is in the mastery of the earth on which we live, of the knowledge obtained of its size, shape, and motions, and its magnetic power, together with the unfolding of its history and the interpretation of its structure. Only one of the four continents, for example—that of South America—has not been spanned by the iron bands of the railroad. And only this year the American Bible Society has removed from its Bibles the figures 4004 as no longer representing the age of the earth. Expert scholars are not as yet agreed upon the earth's age, but they only differ by several million years in expressing the period it took for it to cool from a gaseous to a solid state. I have a neighbor who frequently sends me a circular declaring that he has one hundred reasons which he can give to prove that the earth is flat, and challenges me to an open discussion of the matter; but as yet I have not noticed his claim, notwithstanding his threat to have all the correspondence published—which he has now done.

The third illustration to which I shall refer is the wonderful addition made to human sight by the simple lens [here he held up his glasses], and in its unforeseen and almost innumerable applications. It was accidentally discovered by a boy putting together two pairs of spectacles and looking through them. Not only has it been used to open the great expanse above us, but the infinitesimal depths beneath us. And most marvelous of all is the fact that eleven distinct maladies which have destroyed mankind have been banished by its use.

The fourth illustration is the acquired power of interchanging ideas by means of the telegraph, the telephone, and the type-

writer. Wireless telegraphy has not yet become practical, though it is successful. The time is not far distant when a type-written message can be transmitted from house to house, as now a telephone message is conveyed between business offices.

But more wonderful still is the fifth illustration—that control of disease which medicine and surgery have obtained. The discovery of antiseptics has made it possible to prevent the spread of disease in the human organism after the performance of a surgical operation, and the discovery of anæsthetics makes it possible for the patient to endure a severe operation without pain.

Then the sixth illustration is the enlarged conceptions of human history, and the correct deciphering of the most ancient documents and cuneiform writing. Here the wonderful researches of archaeology have come into play, and much has been made plain that was before rather obscure; and this is particularly true concerning the Bible. For example, the book of Ezekiel was written in Babylonia, and when we see the symbols which he saw, we can comprehend why he wrote as he did, just as we might write with these various symbols before our eyes in this hall. This makes the book of Ezekiel both interesting and profitable.

But perhaps the most notable of all the matters I have referred to is the conception of humanity and the brotherhood of man. There is a meeting at The Hague today, in the land which produced those two great expositors of international law, Grotius and Puffendorf, of representatives of the great nations of the world, at work in an endeavor to enlarge the conception of humanity. At this conference are two former presidents of great American universities, Hon. Seth Low and Hon. Andrew L. White. We have seen the physical shackles of humanity stricken off within the century in Russia, in India, and in our country; and we believe that while the result of the conference at The Hague will not be the total abandonment of war, yet in those international disputes which occur, the causes of war will be narrowed down until finally brains and not blood shall settle them.

After music, a long line of graduates filed to the platform, by departments, and received their diplomas at the hands of President Warren. Two hundred and fifty-five was the total number, the Law School furnishing the largest contingent, with 80 members.

Among those receiving the degree of Ph. D. were three members of the New England Conference—Revs. F. E. E. Hamilton, F. H. Knight, and F. J. McConnell.

Previous to the exercises, the trustees, at 10 A. M., held a business meeting in the trustees' parlor; and at 4 P. M. the business meeting of the University Convocation was held in Jacob Sleeper Hall. At this latter meeting, President Warren, Prof. Butler and Rev. F. E. E. Hamilton, Ph. D., spoke; and Miss Emily Loring Clark, the secretary, read her report.

A WORD FROM PRESIDENT WARREN

"The University, as a whole," says President Warren, "is in a prosperous condition, and the various departments are doing a high grade of work, with a larger number of students than ever before. The number receiving degrees this year from the University was 255, the next highest number being in 1896, when it was 245. During the past year the University has received gifts to the amount of a little over \$50,000, and the number of bequests has materially augmented. With increased demands made upon us by recent growth almost too rapid at times, we need larger faculties; and these mean in turn the need of a more liberal endowment."

"WHY MEN DO NOT GO TO CHURCH"

A SMALL volume of 148 pages with the above title, from the pen of Rev. Cortland Myers, D. D., pastor of the Baptist Temple, Brooklyn, N. Y., and published by Funk & Wagnalls Company, has just been laid on our table. It is so frank, convincing, startling and significant, that we present considerable portions of the author's facts and statements to our readers — enough, we trust, to arouse them from their paralyzing complacency. It is hoped that a great number will become so interested in this timely and prophetic message that they will secure the volume and prayerfully read the whole of it. There is nothing that the ministry and church so much need as the facts in connection with this subject. Dr. Myers, in his introduction, says: —

"'Why men do not go to church,' is one of the burning questions of the hour. Its fires force their way into the heart of every earnest Christian man. He is compelled to recognize it as a problem which demands his clearest thought, his most consecrated service, and his holiest prayer. The heroic soul is always in peril of having his anxiety and activity called pessimism instead of heroism. It is courageous optimism to face the facts.

"More than one-half of the inhabitants of this country do not attend our churches today. If that is a fact, it is appalling, but should be known. Of the non-churchgoers the vast majority are men. There are millions of men in this country who have no connection whatever with the Christian church. While the churches have been growing in proportion to the population, it is estimated that there are at least ten millions of men not in any church. A few of them attend occasionally; some of them are employed on the Sabbath day; but most of them are as far from the Christian church as any pagans in the world. This immense army of ten millions is three times as large as was the whole population of the thirteen States at the Declaration of Independence.

"In New York city not more than three per cent. of the male population are members of Protestant churches. The men who are nominally communicants in the Catholic Church rarely ever attend its services.

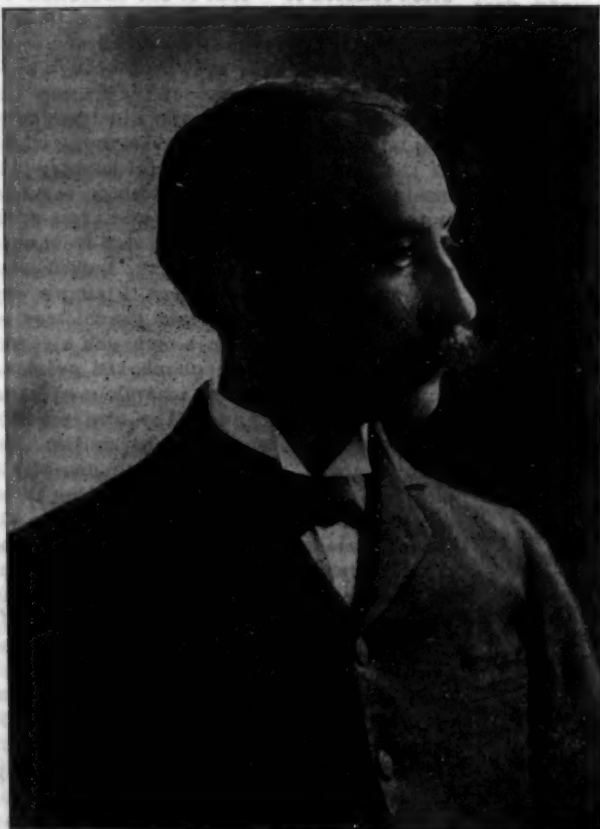
"Of the membership of the church nearly three-fourths are women. Of the attendants in most places of worship nine-tenths are women. In one great church I counted two hundred women and ten men. The statement has remained unchallenged that not ten churches in the State of Massachusetts could count ten men added in the last three years from the non-churchgoing population. This is not only true of the cities, but statistics reveal the startling truth that even in the rural districts more than one-half of the population are absolute strangers to the churches, and live in heathenism in the centre of civilization and Christianity.

"This separation from the church is not only on the part of the so-called lower class and foreign population, but the rich are among the most guilty. There are the churchless and Christless rich. The social gathering and club-rooms are crowded on Sunday, and the once filled churches are empty. We have written much concerning the 'neglected poor;' there is greater demand for emphasis upon the needs of the 'neglected rich.'

"There is no necessity of multiplying figures, the facts are known and recognized everywhere. In most places there is not

room in our churches for one-half of the population, if they wanted to go. This room is not more than one-half taken; that which is taken is largely occupied by the women. Where are the men? This has not always been the condition."

The author makes his reply equally frank in three chapters, under the following captions: "The Faults of the Church," "The Faults of the Man," "The Faults of Society." Some of his



REV. CORTLAND MYERS, D. D.

Dr. Myers was born in Kingston, N. Y., in 1844. He early showed something of his remarkable gifts as a preacher, and though making thorough work of his preparation for the ministry by a complete course of seven years in the University of Rochester and the Rochester Theological Seminary, he preached nearly every Sunday of those seven years of study. On graduation from the Seminary, he became pastor of the First Baptist Church of Syracuse, and held that office three years; seeing his church building twice enlarged, the church membership multiplied by three, the Sunday-school growing to be the second largest in the State, and the church the most popular and influential in the city. The building would hold 1,800 people, and was always crowded.

After three years in Syracuse, Mr. Myers became pastor of the First Baptist Church in Brooklyn. This church had the money received from their old building destroyed to make room for the bridge, but were not yet decided as to their course, and were meeting, with small congregations, in the chapel of the Polytechnic Institute. They immediately removed to the Academy of Music, the largest hall in the city, and began the erection of the present Baptist Temple. Their new site was near the site where Rev. Dr. Talmage gathered the largest congregations of his time; and here, since the completion of the Temple, as well as earlier in the Academy of Music, Dr. Myers' congregations have been limited only by the walls of the building. His preaching, while brilliant and eloquent, is, above all, evangelistic, and he has gathered new members into his church at the rate of about two hundred a year; while the abundant activities of his church swing its doors open every day in the week. He has three regular assistants, and understands how to keep his great congregation, old and young, in continual Christian activity.

fundamental contentions in each chapter are presented. Under

"THE FAULTS OF THE CHURCH"

he says: —

"'Abreast of the age,' should be our watchword. The Gospel of the first century in a church of the twentieth century is the victorious combination. 'Out of date' methods and medieval churches are a failure and a farce in this new world and rushing time. The robes and rags of superstition have no attractive force in these days of light and life.

"In almost every decade there is a revolution in the methods and movements of the world, and the church which has attractive

power in that kind of a world must change with it. Men demand a church adapted to the dawning hours of a new century, and they have a right to that demand; and the church is traitor to its trust which does not meet it.

"The vast majority of men cannot be driven to church; they can only be attracted. They will not go because it is their duty to go, or because the Bible tells them to go. They must have the centrifugal force of the church to counteract the centripetal force of their hearts and their world. The church should be a magnet to disturb the sleeping particles of manhood on Sunday, and draw them to the place of worship.

"The building of the eighteenth century with an undertaker's sign upon it, and with the appearance of a sepulchre, and a ghostly preacher in the pulpit, and open only once in seven days, will always be repulsive to men, and filled with the irreligiosity of religion.

"With every generation new conditions present themselves to the church. Society, business, politics, home, and everything have undergone a marked change within the last quarter of a century. The church has lost her grip upon these times if she does not move with them, and the men of this generation pass by without ever a thought of crossing its threshold. The changed conditions of human life have been called the church's 'sealed orders,' to be opened, read, and obeyed when they occur. We must change our thought and work and machinery, and even the course of the ship, if we are to fulfill our mission.

"The old truth is sacred; old methods may not be. Truth cannot be changed; methods must always be changing. Aggressive inventiveness is the greatest factor in success from the human side. He who is wide awake, and lives in his own time, and pushes to the front, and devises new methods, will be the centre of gravity among the men of the world. He who runs in old ruts, and preaches old sermons, and works with

old plans, is dead as far as the world is concerned. He has neither life nor power, and that is death. He who studies the right way of presenting truth, and the art of putting things, and the skill in catching men, and understands the importance of tact and sanctified common sense, is 'like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper.'

"If the old methods are worn out and ineffective, it is folly and sin to continue their operation. . . .

"The church for the times must meet the needs of the times. It must be of the Columbus spirit, and, with consecrated determination, discover the new world. It will

find the discord in the music of modern life, and bring it back to key-note and harmony. It will brave any storm, and sail any sea to reach the great continent of man's needs, and to satisfy the longings in his heart.

"We have a Gospel, but we must study the intelligent application of that Gospel. The truth may be the same, and the need may be the same, but the method must change with the time. . . .

"Sunday finds the men of this day with Saturday still on them. They should be given Sunday things, but in a Saturday way. They must be found where they live, and led to the church. The ideal service or sermon is the one which begins where men live and leads them to Christ. There is a great chasm between Saturday and Sunday, and, alas! too often between the Sunday morning newspapers and the church. This must be bridged by the successful preacher and the attractive service. A mere buttress of granite theology on his side of the chasm will not bring the people to his feet. They are not angels, and cannot fly; nor are they saints and have the heroism to swim. They are simply men of the world and in the world, and wait for the ropes and rods and spans of helpfulness, and sympathy, and salvation to reach their side.

"Man is not disposed to be driven. There is something of the animal spirit in him. But he can be led. He is so deafened by the world's machinery that he cannot hear afar off. The sermon must begin where he is, and lead him unconsciously to Christ."

That no encouragement shall be found for the idea that Dr. Myers gives approval to what is known as the sensational and spectacular in church services, space is made for the following unequivocal statement:—

"Every sermon and service and method must be indissolubly related to the supreme mission of the church, which is none other than the mission of the Son of Man—'To seek and to save that which was lost.' No secondary element must be permitted to usurp the place of the primary. Education is good; philanthropy is good; culture is good; social improvement is good; the advance of civilization is good; but the church which retains its attractive force in the centre of the thousands of lost men must keep at its centre the crying and undying need of those men."

"THE FAULTS OF THE MAN."

Under this caption the author deals with the non-attendant's wrong impressions concerning the church and the prejudices which he has come to cherish. He successfully combats the notion that the churches are cold, indifferent and unsympathetic. He makes note of a practical experiment which we infer to have been that of Wyckoff told in his volumes, "The Workers"—extended reference to which was recently made at length in our columns:—

"A man has recently made a most thorough investigation of the welcome given to strangers in our churches. He calloused his hands by the laboring man's toil, and clothed himself in the laboring man's garments, and marked himself as one of the poorest, and then visited the largest and richest churches in our great cities; and after this severe test he writes: 'Never once did I fail of a friendly greeting. In the vestibule I always found young men, who acted as ushers, and who were charged with the duty of receiving strangers. With every test I felt increasingly the difficulties of the situation for these young men, and my wonder grew at their graceful tactfulness. A touch of the patronizing in their tone, or any marked effusiveness of cordiality, would have robbed it as

effectually of all virtue. It was the golden mean of a man's friendly recognition of his fellow man, with no regard for difference in social standing, which was the course so successfully followed by these young ushers. In the pews there was no withdrawing of skirts, nor were there other signs of objection to me as a fellow-worshiper.'"

The author very strongly believes that, back of all the wrong notions of the non-attendant, there is the tremendous yearning after God, salvation, peace, and a good hope of a joyous future life. The church must address itself in every way to this part of the man's nature, until his prejudices are removed and he sees that it is the mission of organized Christianity to bring him into personal discipleship to Jesus Christ.

"FAULTS OF SOCIETY."

Under this head Dr. Myers says, with tremendous force:—

"The methods and necessities in modern living have rendered it impossible for a large proportion of this present generation to know anything about real home life. Not only do they live in tenements and apartments and contracted city houses, but are in a constant state of migration, and all this has much to do with the relation of the church to the people, and its abiding influence upon them. Its most powerful grip must be upon the home. There has also been a change in the religious element in home life. Most parents are guilty of neglect. The church does not occupy its proper place in the training of their children. The emphasis is always placed upon something else in the child's heart and life. School is primary, church attendance secondary. Preparation for life is made without the chief ingredient. Ambition is nurtured and worship ignored. As the boy is, so will the man be. We are creatures of habit, and the parent is largely the maker of those habits. If the church attendance had been made as important in the boy's life as the school or the store, in all probability he would have retained his place in the church. He fails in this supreme duty when a man, because his father and mother failed in theirs when he was a boy.

"Most of the churchless men have been Sunday-school boys, but did not regularly attend church. As soon as their trousers were lengthened, the Sunday-school was too childish for them, and the church service was foreign to their habit of life. To call the Sunday-school 'the children's church' is unjust to the Sunday-school and injurious to the child. This formation of habit in the boy's life is a most potent factor in the problem of churches without men."

Among the faults of society which the author notes are the clubs and social organizations which fill the Sunday with activity, fellowship and gaiety, and the incessantly busy life which many men follow during the six days, and which really leaves them so wearied on the seventh that the demand for rest is natural and well-nigh unconquerable. The way in which Sunday has come to be used in recreation, diversion, and physical rest, puts the church to the test to reach and capture the great mass of men who are thus absorbed and occupied. It is no mere play-day mission, but an aspiration, a duty, and a divine obligation, that calls for the best that Christian people can do, helped by the never-failing, suggestive and conquering Holy Spirit.

It is impossible in these fragmentary

excerpts and references to do this book anything like justice. It should be read and pondered by the church, both ministry and laity. If this reference shall help to that grand end, our purpose will have been accomplished.

We close with a paragraph from the last chapter of the book—a favorite passage with us—referring to a subject already noted:—

"Many churches and pulpits have forgotten their divine mission, and have sought to silence the clamor of a materialistic age by the introduction of the sensational, which is not salvational. There is a sensational which is righteous and means life. Blessed be the preacher who will not be a corpse; and blessed be the church which will not be a tomb. The preacher and the church both must live with their age and up to it, if they reach men. They should be in the world, but not of it. They should meet with holy rebuke the demand for a rivalry with the theatre and concert. In the new definition of the sensational, men will find that it is righteous, but that it does not cater to the material."

INTERNATIONAL ARBITRATION

DAVID GREENE HASKINS, JR.

LAKE MOHONK, twelve hundred feet nearer heaven than the usual haunts of men, is a most fit place for a Peace Conference. Here, on the picturesque rocky shore of the exquisite little emerald lake, with a superb view over miles and miles of tranquil fertile plains to the distant Catskills, men and women have come together, withdrawn, for the moment, from the bustle and turmoil of the world, beyond the faintest echoes of the murderous cannon in the jungles of far-off Luzon, to take counsel together in the cause of International Arbitration.

The fifth annual Conference on this subject has just been held here; and to one who, for the first time, has the privilege of being present at its deliberations, it is a very striking and inspiring occasion. The princely hospitality of the philanthropic host, Mr. Albert K. Smiley, whose heart is in the work, is most impressive. Over four hundred invitations have been sent by him to persons interested in the subject, in various parts of the country and the world, to come to this beautiful spot as his guests, with their wives. His carriages meet them at the station of New Paltz, and bring them up the delightful six-mile drive to his mountain home. Luxurious row-boats are freely at their service at all hours. Every afternoon a long line of mountain wagons, with fine horses and skillful drivers, wait to take the guests, without price, on any of the beautiful drives in the neighborhood that they may choose. Everything betokens hospitality and good will.

Something over one hundred and fifty persons have gathered here this week, in response to this invitation; and, for the past three days, Mohonk has been filled with earnest, enthusiastic guests, patriotic in the best sense of that much-abused word, and, many of them, very interesting in their own personality, and eminent for their great ability, character, or services. The presiding officer is that noble old Roman, ex-Senator George F. Ed-

minds, whose majestic frame, massive head, and judicial bearing have imparted much dignity to the occasion. Among the other distinguished guests no one is so deservedly revered and beloved as our own Edward Everett Hale, the real father of the scheme of a permanent International Tribunal, who, ten years ago, outlined the project at some length in a sermon on the developments of the twentieth century, delivered at Washington.

Among the many interesting and distinguished guests may be mentioned Rev. Drs. Reuben Thomas, Philip S. Moxom, Henry A. Hazen, of Massachusetts; Eliphalet N. Potter, Theodore L. Cuyler, and W. C. Gannett, of New York; A. H. Bradford and J. M. Ludlow, of New Jersey; George Dana Boardman, of Pennsylvania; Lyman Abbott of the *Outlook*, and William Hayes Ward of the *Independent*; Gens. Oliver O. Howard and Wager Swayne, those honored and maimed heroes of the Civil War; Walter S. Logan, president of the New York Bar Association, and W. Martin Jones, of the committee of that Association who prepared the now famous scheme of a Permanent Tribunal; Hon. Everett P. Wheeler, Edward Atkinson, Hon. S. B. Capen, Edwin Ginn, Hon. Robert Treat Paine, president of the American Peace Society, Presidents Seelye of Smith and Dreher of Roanoke College, Profs. Alonzo Williams of Brown University, John B. Clark of Columbia, and J. C. Bracq of Vassar; Messrs. John Crosby Brown and Wm. J. Coombs, representing the financial and business interests of New York; Hon. Wm. L. Scruggs, of Atlanta, one of the counsel in the Venezuelan Boundary Arbitration; Prof. Amos R. Wells, of the Christian Endeavor Society; Hon. John I. Gilbert, of Malone, N. Y., and George G. Mercer, Esq., of Philadelphia.

The Conference sessions have been held in the morning and evening, leaving the delightful June afternoons for driving, rowing, or other recreations. After a short and simple but impressive religious service, consisting of a hymn, a selection from the Bible, and a prayer, the morning session opened at 10 o'clock, continuing till about 1. After supper came the evening session, lasting from 8 till 9.30 or 10. Through all the meetings there has been evident a feeling of progress made and of great encouragement. The Conference of '97 was held amid the depression caused by the rejection of the Arbitration Treaty; that of '98 amid the din of arms; but this year's meeting was not closed before receiving the glad news from The Hague that the sub-committee of the august conference there had actually adopted the American delegates' plan for a Permanent Tribunal.

The Conference has been characterized by great moderation, and an avoidance, for the most part, of over-sanguine or emotional utterances. The keynote was struck by Dr. Hale, who opened the first session with a long and most interesting address, calm and judicious in tone, in which he took up and briefly considered eight points of special interest. The discussions that followed were varied and full of enthusiasm for the cause of

arbitration. Mr. W. Martin Jones told the story of the preparation of the plan of the New York Bar Association, copies of which were sent to all the courts of Europe three years ago, and may have contributed materially to bring about the present situation.

Mr. Wheeler translated the treaty negotiated last July between Italy and the Argentine Republic, and already ratified by the latter; by which, for the first time, it is believed, in the world's history, two powers agree to submit to arbitration all disputes whatever that may arise between them, not even excepting those involving the national honor.

Prof. Wells gave a very interesting and encouraging account of the memorials that are being circulated far and wide among the Christian Endeavorers, which are enlisting the interest of the millions of young people of the great organization on the side of peace. Prof. Bracq, speaking for his native France, said that he had not found a single French paper, except a few religious weekly journals, that were opposed to the principle of arbitration; nor had he for years met a Frenchman who was a "jingo."

It is to be regretted that one false note was struck in the Conference, and especially by such a man as Dr. Lyman Abbott, who deprecated a "war against war," and claimed that, though "war was hell," there were several things worse. The noble speech of Mr. Mercer, of Philadelphia, in reply to this unfortunate address, was one of the very finest features of the Conference.

A telegram of congratulation was sent to Ambassador White, as the head of the American delegation to the Peace Conference, and a longer resolution was adopted for transmission to The Hague, expressing the hope that the deliberations of the International Conference there might result in the establishment of a permanent court.

The platform adopted pledges the members to do what they can "to promote popular intelligence and quicken the popular conscience, to the end that when this subject comes before our representatives at Washington, there shall be no doubt as to what the people demand in this time of supreme opportunity."

There can be no doubt that the inspiring and encouraging influences of the three days passed so pleasantly in these peaceful highlands will be widely and strongly felt in many parts of the country, and will contribute materially to the great work of arousing and educating public opinion in favor of the grandest reform of modern times.

83 Devonshire St., Boston.

— God's cause is promoted even by those who oppose it. The wrath of man is made to praise God, and the means men take to crush out phases of truth which they ignorantly deem error, lead to the advancement of those very phases of truth. The persecution of the early Christians aided in extending the knowledge and the power of God in Christ. In modern times the New Testament has gained immeasurably in public confidence through scholarly efforts at its overthrow, and the Old Testament is finding a firmer

place in human belief through the work of destructive critics. Let us beware that we also, while defending our views of orthodoxy, are not stoning prophets to whose memory our better-informed children will rightly raise monuments. — H. C. Trumbull.

"O LORD, REVIVE THY WORK!"

REV. L. B. BATES, D. D.

THAT a genuine revival of pure and undefiled religion is greatly needed, is the confession of nearly all evangelical ministers and church members throughout Christendom. In the light of history it looks as though nothing else would save the cause in Christian lands or reach the millions in heathen and pagan countries. It is also confessed by nearly all real Christians that the only way to secure such a revival is to have a consciousness of the marvelous outpouring of the Holy Spirit upon all flesh.

How to secure this has ever been the great question with the faithful, from Moses, Samuel, Elijah, Daniel, Joel, Malachi, Peter, James, John, Paul, St. Augustine, Luther, Wesley, Fletcher, Edwards, to our day. All of God's revivals in the past have been preceded by great humility, earnest prayers, wonderful consecration, great personal effort, and a never-failing faith in the Gospel of the blessed God, believing it sufficient to save all who will come and comply with its conditions. It will not fail today. It will not fail tomorrow. It will never fail, but will ever be the power of God unto salvation to all who will believe.

My dear brother in the ministry, are you preaching and living the old Gospel? My dear brother in the membership, are you commending this wondrous Gospel of Christ to your family, to your associates, and to all with whom you mingle? "Ye are the light of the world," said the Master of His disciples. *Are you?* How far does your light shine? Does it shine in the church, in the social meetings, in your business? Are you living for the world to come, or for this world which so soon shall pass away?

Oh, for a general spirit of prayer to come upon ministers, officials, young people, and all of the church — bishops, presiding elders, pastors, evangelists, officers of the Leagues, Sunday-school officials, teachers, and to all who claim to be the children of the living God! Then shall the revival so long waited for come — and not till then. "Cry aloud, and spare not." "Awake, Jerusalem!" "Awake, stand in the ways, and ask for the old paths, and walk therein, and ye shall find rest for your souls." "I will be inquired of by the house of Israel, to do these things for them, saith the Lord." "And it shall come to pass that . . . while they are yet speaking I will hear."

Dear reader, whoever you may be, let us give up all criticism, and humble ourselves daily before our God, in earnest prayer for the outpouring of the Holy Spirit and the general revival of His work throughout the whole world. All who are favorable to a united prayer-service in our own homes and churches, please send address to the writer.

276 Meridian St., East Boston.

YALE LECTURES BY PROFESSOR GEORGE ADAM SMITH

Reported by REV. H. L. HUTCHINS.

VII

WE come this afternoon to the great doctors and standards of preaching, the prophets themselves, who should have the first place. They are less encumbered with criticism, which has been more constructive here than elsewhere. It is true that here it has accomplished more thorough work and with more evident results. It has removed portions of prophecy from the names to which they have been assigned, and much has been transferred to dates later than those given; but there are already signs of having gone too far. We must be slow in accepting at this early stage the conclusions some have reached. They have lately been "dead set" against the Messianic prophecies in Isaiah, especially Hackman and Canon Cheyne; the latter has carried the case too far in saying that the doctrine of the Messiah was not compatible with so early a date, denying that the Messiah was at all the subject of them and maintaining that the Messianic idea was only the light and the beautiful side of the day of the Lord. Now these conclusions to which Canon Cheyne has committed himself are, I should like to say with all the strength of which I am capable, not only erroneous, but wholly incapable of proof. In the last two chapters of Isaiah, which involve the rescue of the Holy Land from being a nomadic land, and promoting the righteous government of the people, lie these two tasks that settled the Messianic day. The ninth chapter and the first part of the eleventh are utterly silent on these matters, and therefore cannot be post-exilic. It must be owned that in the criticism of the prophets there has been an overreaching of the truth; but, with this drawback, the main work of criticism is constructive. Nowhere has archaeology done more for Israel than in the prophets. It is not less than marvelous how the monuments illustrate and construct this history; how large a part of prophetic history consists of contemporaneous history. Not less plain than that of Walter Scott's eighteenth century history is that of Isaiah and Jeremiah. Forty years ago, in the dawning of this literature, it began to appear that quotations from the Old Testament were becoming less frequent; also that preachers were not preaching from the Old Testament. Well do I remember when the tide turned, in the '70s. It was started by Prof. A. B. Davidson, and he was assisted by Ewald in his "History of Israel;" and its preaching set young men on fire by revealing the possibilities of power in it for the ministry. Dr. Alexander White was also one of its prominent advocates. But it was the opposition to criticism that completed this work. The trial of Prof. Robertson Smith was carried from one court to another, until, by arbitrary judgment, he was driven from his chair. Prof. Smith appealed from the court to the people. Then Socialism came in and aroused a new civic conscience in the church. Then Prof. Smith's book on the prophets appeared, and restored the prophets to the pulpits of Scotland, and many prominent preachers in my own land have felt the effects of it. Today I could take you to a Bible class in Glasgow, where the prophets are studied critically.

I want you, first, to consider the aid which the prophets have contributed to the style of religious preaching. Schleiermacher would have nothing to do with the Old Testament, and his style suffered from this neglect. One old German writer has said that the Holy Scripture should be our grammar and our dictionary, from which all our expressions should flow. What may we not

learn from the prophets as to conciseness, as to phraseology, as to concreteness in teaching, as to calling things by their right names, as to the urgency of preaching and the passion for sinful men? What teacher can fail to be affected by the courage of the prophets? Their realism is disguised in the English translation, but whoever reads them in their own tongue is stirred to the heart by it. Prof. Smith urged the value and necessity of a knowledge of Hebrew for the minister. He cannot read these masterpieces so as to get their full meaning and beauty except in the language in which they were uttered. Do not believe that the end of the study of theology is to become familiar with a few grammatical forms. See Isaiah's unwillingness to speak smooth things. Truth was what his people first required, and his first duty to man was to call things by their right names, and thus to be the bearer of God's revelation. There was power in these honest satirists and epigrammatists. Turning from the style to the substance, the attitude of the prophets towards miracles is noticeable. When Paul said, "The Jews seek after a sign," he indicated a Semitic condition. This unwillingness to receive divine truth unless accompanied by some demonstration, appears in Israel. The Old Testament contains a number of stories which were accompanied with signs following, but they were arbitrary and magical in appearance. I do not mean to assert that God's condescension was especially applied here. I only remark that, if miracles do occur in the Old Testament, it is where, on other grounds, criticism comes to the conclusion that these portions are of a late date and not contemporaneous with the story. With one exception, miracles and appeals to miracles are conspicuous by their absence. The message of all the writings of the prophets travels only in its great strength. It has nothing to credit except the reality of its substance, and, in a strict sense, is not a miracle at all. Facts now within the people's ken — by these the prophet is content to be judged. Now this independence of all miracles is but another proof of the divinity of the prophet's teaching. I affirm that the absence of miracles is a more reliable seal of Divine inspiration. It is not miracles, but their divine history, to which they appeal — guidance out of Egypt, care in the wilderness, favor in political and military matters — divine in character, in which they ever saw the goodness of God, and from which they drew their confidence. God to them was a God of order, "El mishpat;" a God who worked by law. Their sense, or instinct, of law is what makes the prophets modern.

Again, take the civil and social side. First, the social influence in the early Middle Ages. It was not from the Pentateuch, but from the prophets. Savonarola was a great preacher of righteousness, and he became so through the writings of Amos the prophet. It is enough for us to remember in our country the earlier Puritans, like Henry South, and the later Puritans; and the revival of this kind of preaching later by Kingsley and Maurice; Milton's defence of the people of England, and Samuel Rutherford's, "Lex Rex." Now it is a fact that, in this prodigious controversy between the divine right of kings and the rights of the people, the advocates of the former appealed to the writings of Paul and the New Testament, while those of the latter found their inspiration in the Old Testament, especially passages in the prophets. When we realize this, we can appreciate how much of value there is in the Old Testament for us. Throughout the Old Testament history what we find is the growth, the opportunity, and the judgment of a nation, the purpose of God towards His people, the struggle for national liberty and national righteousness; but in the New Tes-

tament we do not deal with these; the sole liberty of believers is derived from the powers that be. The latter is not unlike modern history as the former, and thus the Hebrew prophets have ever been felt to stand nearer the people than the apostles. The prophets were striving to build up the citizenship of the present world. A real inspiration which our forefathers fought for is still ours by using the liberty of the kingdom of Christ. The Christian pulpit has scarcely touched the materials of that remarkable age in which the state was broken up. In Isaiah the emancipation of the individual begins with a revolt from the authority of other nations. We see it in Jeremiah also. The house of David was about to be broken up, and the individual was left to himself. Jeremiah knew how God could single out the individual and deal with him as a unit. Jeremiah's was a solitary nature, greatly concerned about itself. What incentives he had to break away from the conditions existing, to save his own soul! He tells how he would like to flee to some lodge in the wilderness. He shrinks from his task. But Jeremiah, from *ramah*, which means "shot forth," was like a projectile sent forth into a hostile condition by a power not his own; like a shell distinguished by its shrill cry, and effecting its end only by its explosion. He is called the weeping prophet (from the book of Lamentations, which, however, was not written by him). He curses the day he was born, sings on as one sent forth helplessly: "O Lord, Thou hast deceived me, and I was deceived. Thou art stronger than I, and hast prevailed," etc. "My bowels! my bowels! I am pained at my very heart," etc. And again: "Mine heart within me is broken because of the prophets, all my bones shake," etc. So he groans and sings shrilly through all his troubled days. Isaiah says, "Here am I, send me;" but Jeremiah says, "I had rather be anywhere else than here, let me go;" "but I sat alone because of thy hand." What, then, was the power which sent this bullet forth? Nothing but faith in his own predestination. Though set apart from his birth, he was always wanting to get away. "Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people," etc. It is the prayer of one who cares most to sit and enjoy life without any of its burdens. We see him thinking it is terrible to look below the surface of life. What he prayed for was to see the busy life about him from the balcony. Not for this had he been formed. He must grow familiar with man; he must beget, as it were, a nation, and must see the sin and sorrow of his people grow keener and more piercing, always under the shadow of death. He had scarcely found his rights as an individual before God gave him sympathy with the sufferings of his people and conception of their sins. Not until he developed love by making the community his other self did he fulfil his end.

Now, there is preaching here for today! By taking the world on our heart we know the value of the soul. Then we have the sin-bearing, the principle of vicarious suffering, at work in our own souls. Of this Jeremiah was the great example before the coming of Christ, his Master. This is the influence which afterwards produced that wonderful picture, the fifty third chapter of Isaiah. This truth of vicarious suffering as a necessary fact, and its value in awakening a new spirit, came to Israel, not as a dogma from heaven, but in such experience as that of Jeremiah. Of course there was, besides that, the great system of sacrifices, which men have gone back to as their symbols for the sacrifice of Christ. It would have been far better than this if they had gone back to these human prototypes of Christ to show us how vicarious suffering is a necessary element of human experience, and how it thus came, not by a heavenly dogma, but by experiences of the heart.

THE FAMILY

IN A CITY CORNER

MINNIE LEONA UPTON.

How fine and free
Spread thy broad branches, thou courageous
tree!

Thy sturdy bole doth rise,
Lifting rich leafage to the smoky skies,
From a pinched square of ground
Grudgingly left unmothered — all around
Crowd dingy bricks. How fare thy daunt-
less roots

Sending their errant shoots
Down amid surly pipes and stolid drains
With infinite care and pains,
And reaching, after all,
A blank, unyielding wall?
How daringly, how deeply, must they grope,
With venturesome heart of hope,
To find an atom here, a morsel there,
Seeming nor good nor fair;
But these do they transmute right cun-
ningly —
And we have thee!

Naught do thy brave boughs know
Of balmy winds that with caressings blow
O'er meadows sweet with spring;
For liquid song of bird
Thou hast the harsh note of the nighthawk
heard
And sparrows' bickering;
Thou hast but rain
In common with the trees of hill and plain.

And yet in thee,
By that mysterious, heavenly alchemy
Which baffles reason's power,
These scant supplies are changed to richest
dower

Which swift thou dost dispense
On all around, with royal opulence;
Cool shade alike for poet, prince and clown,
Who 'neath thy boughs lay down
A while the load from heart or back or brain,
And ease the tense time's strain.

That limb drooped low
Upholdeth a rude swing that to and fro
Moveth in drowsy air
And doth for burden bear
A little child whose chiefest joy is known
When she is dreaming on her swaying
throne.

That venturesome bough
Which the fourth-story window kisseth now
Bringeth a woodland nook,
Bird songs and wilding bloom and rippling
brook.

Unto a little lad
Whose "back is grown so bad
It be no use to doctor any more —
A few weeks, an' 'tis over!"
Thy leafy crown
Unto the pale young seamstress looking
down

Seemeth the orchard fair,
Thrilling with song and breathed through
by sweet air,
Wherein her childhood days
Passed like a dream of song and peace and
praise.

Sway gently thou
And sing full soft, for she is listening now,
The coarse work laid aside,
While, leaning from the window open wide,
She breatheth deep, thanking the Lord for
thee,
Thou faithful tree!

Wert taken from the wood
In tender, pliant youth, nor understood
The change that rent thy hold
From the cool, mossy bank of virgin mold,
And bore thee far away
From forest friends who sighed, "Alas! the
day?"

May be a winged seed
Borne by God's breezes over hill and mead,
Was here at last released,
Struck fearless root, and with the years in-
creased,

Doing unquelled its part.
Is it by chance that thou art where thou art?
Nay; in God's sight
The fall of seeds, the round of day and night,
Deserve an equal care —
Aye, thou hadst missed thy life, placed
otherwhere!

Boston, Mass.

— A minister who was riding outside a
London omnibus got into conversation with
the driver, and, after a time, asked him,
"Do you love Jesus?"

With a contemptuous look he replied,
"No sir; I've no time to think of such
things!" "Are you married?" was the

next question. "Yes, sir," was the reply.
"How many hours in the day do you work?"
"Sixteen, sir." "Then I'm very sorry for
your wife." "Why are you sorry, sir?"
asked the astonished man. "Because you
have no time to love her," was the answer.
"Love her," said the driver, "why, I loves
her every yard I drives!" The zealous
worker took quick advantage of the very
reply he wanted to deliver the gospel mes-
sage. The love of Christ should underlie
every act of daily life. — *Christian Endeavor
World.*

Thoughts for the Thoughtful

You are face to face with trouble!
No wonder you cannot sleep;
But stay; and think of the promise,
The Lord will safely keep
And lead you out of the thicket,
And into the pasture land;
You have only to walk straight onward,
Holding the dear Lord's hand.

— Margaret E. Sangster.

He who has the Bread of heaven spends his
life in the banqueting house of God. —
Rev. Joseph Parker.

It is with narrow-souled people as with
narrow-necked bottles — the less they have
in them, the more noise they make in pour-
ing out. — Pope.

It is not niggardly charity to give a crust
— provided it be the crust of a new loaf,
something that you would really enjoy
yourself. — James Buckham.

A sun-dial in Spain has this appropriate
motto engraved upon it: "I mark only the
bright hours." Let this be our motto. In
life let us forget the dark days, and remem-
ber only the bright ones. Let us forget the
evils others have done us, and remember
only deeds of kindness. — Anon.

Joy and sacrifice have been thought incom-
patible. To make a sacrifice was to forswear
joy. To be religious was to narrow life, and
to cut off a part of its income. The true
thought is the very reverse. It is to con-
ceive of the joy as from God; it is to enter
into a higher and larger meaning of joy; it
is to hold the joy as one holds any sacred
trust. — Rev. U. F. Dole.

The low foot-hills that lie at the base of
some Alpine country may look high when
seen from the plain, as long as the snowy
summits are wrapped in mist; but when a
little puff of wind comes and clears away the
fog from the lofty peaks, nobody looks at
the little green hills in front. So the world's
hindrances, and the world's difficulties and
cares, look very lofty till the cloud lifts.
And when we see the great white summits,
everything lower does not seem so very high
after all. Look to Jesus, and that will dwarf
all difficulties. — Alexander MacLaren, D. D.

Love without service is like a sunbeam
without light. The mother must minister
to her child. A friend must seek to be help-
ful to his friend. The first recorded word of
Christ was, "Wist ye not that I must be
about My Father's business?" and His last,
"It is finished." What lies between these
words? Constant ministry. When He said,
"Let him that is chiefeest among you be
servant of all," He outlined the form that
the Christ-life must take. The voice of the
cross calls to what the cross symbolized.
"Ah, but," you say, "that was all very well
for Him who came for the accomplishment
of a special work, but it has no meaning to

us." No meaning for us? Are there not as
great evils today as when He came? Do not
millions bend beneath indescribable sor-
row? Have all men even yet the truth? Do
all know that they are children of God? Have
the doors between this and the spirit
life been thrown open? The very work
which faced the Master still remains. He
began that which His followers must com-
plete. — AMORY H. BRADFORD, D. D., in
"The Growing Revelation."

St. Simeon Stylites may stand for thirty
years upon his tower; he may wear the
twisted rope about his loins; he may have
his leg chained to a crag; he may live on his
pillar of three cubits, of twelve cubits, of
forty cubits from the ground, with the sun
upon his head, and the hoar-rime upon his
brow — but this life is not necessarily a life
of holiness. Holiness thrives best in the
open world, where danger and temptation,
trial and human sorrow, deepen and quicken
the nobler powers of the soul. — Anna Rob-
ertson Brown Lindsay, Ph. D.

An emptied heart is a wonderful inter-
preter of others' griefs. The power to be a
true helper of others, a binder-up of broken
hearts, a comforter of sorrow, is the most
divine of all endowments; surely, then, it is
worth while to pay any price of pain or suf-
fering to receive the divine anointing to
such sacred ministry. It was in suffering
that Jesus was prepared to be in the fullest
sense and in the deepest measure our sym-
pathizing Friend. — J. R. Miller, D. D.

Very silently and secretly God's angels
still appear, as one is threshing the grain of
daily occupations in the pastures of daily
life. Some of you are called by such a spir-
itual visitor to do great things, and some to
do small ones; some to endure hard things,
and some to the equal test of softness and
ease; some to troubles and burden-bearing,
and some to the equal trial of carelessness,
selfishness, and luxury; some are met by the
angel in the midst of daily work, and some
in the privacy of secret prayers. Do you
know what it is in any such way to meet an
angel face to face; to have your duty stand
thus sternly before you; to have your oppor-
tunity face to face with your self-distrust;
to have your trouble brighten before you as
you look at it until you see that it is a
heavenly visitor? In that blessed moment
is the test of life. Hide from the angel, and
your life remains a stunted, wasted thing.
Look into its eyes, take the gift from its
hands, and you go back to life — not always
to greatness, or glory, or leadership, but
always to the interior happiness and peace
of one who has heard the angel speaking to
his heart: "Fear not; peace be unto thee:
thou shalt not die." — Francis G. Peabody,
D. D.

The story is that a good old hermit said to
himself, one day, "I want oil to burn
through the night; I will plant an olive-tree
in front of my cave." So he planted a
young sapling, and watched it carefully.
One day he was sure that it needed rain.
He prayed God to send the rain. I dare say
he prayed as though he must have it. A
shower came. He prayed, then, for sun-
shine; and suddenly the clouds parted, and
the sun shone bright. Again he wanted
frost, to make the tree strong. So he
prayed, and soon the tree hung heavy with
icicles. But the next time that the hermit
looked at it, behold, it was dead!

"Why is this?" he cried, bitterly. He
went in haste to a brother hermit.
"How is it," he cried, "that your olive-
tree lives? I planted one, and asked God to
send upon it rain, and sunshine, and the

frost. They all came, yet the tree died." "Ah," replied the old man, "no wonder that your tree is dead! You ought to have asked God to send the rain, the sunshine, and the frost, if they were best. God made the tree, and He knows far better than you or I when it needs those things." — *S. S. Times.*

I shaped a plan,
A cherished, fair design —
It was to charm and glorify
This life of mine.

God shaped a cross,
And laid its rugged weight
Athwart my plan; in ruins it
Lay desolate!

With stormful soul
And sullen steps I trod —
Slighting the hand of love — beneath
That cross of God.

Crushed by its load,
Upward I looked at length;
Through the thick dark reached out, and grasped
His hand of strength.

In contrite shame
I breathed, "Thy will be done."
And, lo! — illumed with gems — my cross
Became a crown!

— Selected.

AN IDEAL LOVE STORY

MRS. C. F. FRASER.

THEIR story came to me in such a curious way. I found it — or part of it — between the faded covers of an old diary whose first entry bore a date early in the century. I was searching for some family papers in an old chest when I chanced on the little crimson book. As I lifted it curiously by the ribbon that in some by-gone time had served as a book-mark, it opened at the first page. On it was written in a firm, manly hand, —

"For Ma Chère Amie Annette, from him who loves her."

There was no name in the little book, but I easily guessed that Annette had been my great-aunt, and that the one who had loved her had at a later date become her husband.

The book had been written, so I gathered as I read, by my great-uncle, in the year preceding his marriage. As I pored over the closely written pages I saw that it had been intended for his sweetheart's eye alone; yet so truly and faithfully was it written that each line seemed to have a living message to convey to lovers all the world over.

I knew enough family history to piece out the tale which the diary told. There had been a rift in the old love story. Annette's parents had thought her too young to choose a husband, and when the love of her heart had gone out to a youth of excellent character but of slender means, they had demurred kindly but firmly. In obedience to their wish the young couple had agreed to hold no communication with each other for an entire year. If at the end of the stipulated term their wishes remained the same, no objection was to be made to their betrothal. About the same time — and in this I could not but fancy there had been some parental influence used — the lover was given a position in a seaboard city hundreds of miles away, and was thus quietly and effectually removed from the scene.

It was all very plain and prosaic so far, and I wondered where the romance

had been in so carefully arranged an affair.

But presently I came to a paragraph that excited my interest. Annette, it seemed, had asked of her parents the boon of a "twilight hour."

"Whenever it does not affect the performance of my duties to others" — so ran the words which her lover had copied in his diary — "my parents are willing that I should have the twilight hour to myself. At that time my thoughts and prayers will be all for you."

She agreed, also, so he wrote, to keep account of her doings in her own diary, and when the year of probation was over the books were to be exchanged. It was a lover's expedient for re-living together the year of their separation.

There was much individuality in the young man's book. He was full of pluck and energy, and he was bent on winning his "Chère Amie" for his bride. To that end he was diligent in business and faithful to his employers, whose interests he cherished as his own. He recorded faithfully his small successes, his private ventures in the mercantile world, and his scant recreations in the city of strangers in which he found himself.

"But always, Annette," he wrote, "as twilight closes in, comes the keen pleasure of knowing that you are thinking of me. At such a time I can laugh at loneliness."

Then manlike he would abruptly change the subject, and refer to matters that seemed of little moment to me. Yet doubtless Annette had been deeply interested in knowing how many quintals of fish or puncheons of molasses had been disposed of by him. Was it not by means of such homely transactions that he was winning the right to make her his bride? It was the practical side of the romance.

In another place his carefully chosen words did my heart good. It was where he reassured Annette in an imaginary conversation of a misgiving which he feared she might have. "It is partly because you are so good and loving a daughter that I love you," he wrote. "In my first resentment of what seemed the unnecessary harshness of your parents, I may have spoken otherwise. My calmer reason can but praise them for so guarding their precious daughter."

Surely, I thought, this great-uncle of mine must have been gifted with an unusual amount of common sense.

The diary broke off abruptly in the middle of the year. Annette was ill — her life was despaired of — and her father had written him to come at once if he wished to see her alive. In her delirium his name was ever on her lips.

The lover made the last entry ere he set forth on the journey to her home. "If God should take away my love" — so ran the trembling handwriting — "I must remember what she said to me when we parted six months ago. I write it down now lest, in the stress of grief which seems likely to overpower me, I should forget her words: 'Beloved,' she said, 'God is love, and in Him we live and move and have our being. Living so, even death cannot separate us.'"

I was confident that Annette's journal could not be far away, and I turned over

the old papers until I found a book which in outward appearance was the mate of the one I had so eagerly read. The two words on the opening page, "For John," held a wealth of meaning, and brought Annette in her shy maidenly pride plainly before me.

There was much of interest in the little entries of the quiet days when she cared for the younger children of the family or performed household tasks. She took part in much social life also, and duly recorded the parties she attended, but always there was the gentle undertone of her steady affection for John — always the desire that he should enter more fully into the spiritual life in which her highest happiness was found, always, as in the diary of her lover, was the keynote love — human love or heavenly love.

Towards the middle of the year the entries grew fewer. A week or more elapsed without a word. Then a few lines recorded the fact that the headache which had been so troublesome during the last few days was now almost incessant and that the slightest noise seemed to give her pain.

"More than ever," she wrote, "I look forward to the twilight hour when my thoughts can turn in the quiet to you, dear John."

Not another line was written, but so eager was I to finish the story which had been twice interrupted by Annette's illness, that I gave the book an impatient shake.

From its leaves fell a slip of paper on which was written in the girl's delicate hand: "John has taken my diary away with him, but I must write of my happiness. Tomorrow my dear father and mother will give me into his keeping, and their blessing rests upon my marriage day. Another and a greater joy has come to me also — the answer to the constant prayer of my heart. John has told me that it was when he realized how near I was to death that he found out the meaning of the heavenly love of which we had so often talked. My illness was part of God's plan for his life. Thenceforward we shall serve Him together so long as we both shall live, and when death shall claim us we can have no fear because we rest secure in the Perfect Love."

Underneath was a date some twelve months later than that at the opening of the diary, so I surmised that after Annette's recovery from her illness the engagement had been permitted, and that the year which was to have been one of probation had ended with a happy wedding day.

I remembered, too, how often I had heard the older members of the family speak of Uncle John and Aunt Annette — of his constant devotion to the gentle, sweet-faced wife, and of their happiness in the band of sons and daughters that grew up about them.

And it came to me then that I had been permitted to be present at the uplifting of the curtain from an ideal love story. In the faded diaries were the records of hopes and fears common to many young people; yet theirs was a love affair devoid of all selfishness and pettiness. John had been content to labor faithful-

ly for his bride, and he had not allowed what must have been a keen disappointment to embitter his thoughts. For Annette I could find no words to express my admiration. She was an ideal character indeed, for had she not, in the year of their separation, made her love for John his stepping-stone to the heavenly love that lasts forevermore?

Halifax, N. S.

HIS WIFE

THE wide hall was sombre with ministerial broadcloth, but here and there a bit of gay ribbon betokened the presence of a woman or a business suit suggested a member of the laity.

The stir and whispered conversation which usually precede a business meeting were noticeably absent. The gathering had met for that tenderest and most pathetic incident of Methodist Conference week, the annual memorial meeting, when one after another of the assembled ministers pays tribute to the memory of those who have passed to their reward during the year.

Death had claimed four members of the Conference this year, and four of the brethren who had known them best gave, each in turn, the brief history of their humble lives. Then one of the presiding elders arose and began to speak.

"It is my privilege," he said, "to offer a word of loving tribute to the memory of Mary Watson Blake, wife of our brother, John Wesley Blake."

At the first mention of the name, a little, stoop-shouldered man near the centre of the house bowed his head lower and lower until the forehead rested on his hand. The simple story which the presiding elder had begun to tell was in large measure the story of the little man's own life. How the past came back to him as he listened!

He thought of his first meeting with Mary Watson, while he was still a student in the seminary; of the acquaintance ripening into love; of her promise to be his wife, made on the day of his ordination. All his life he had wondered how it was that she had been content to accept the little he had to offer — the hard lot of a Methodist minister's wife.

And it had been a hard lot. Uncomplainingly she had gone with him from village to village, with never any permanent abiding-place; always courteous and tactful, even with the most uncongenial and stiff-necked parishioners; living constantly in the bright light of public scrutiny and criticism; annually making his pitifully small salary perform miracles; keeping open house for visiting clergymen and evangelists; dispensing a cheerful hospitality to every itinerant canvasser for religious books — these, he thought with a heavy heart, were the things which had made up the life of Mary Watson Blake.

The little preacher was honest with himself. He knew that he had never been more than a feeble rush-light in the church, and that his appointments, poor as they had been, would have been poorer still but for her who had been so faithful a helper and had so ably supplemented his preaching with her personality.

"And this is all," he thought, bitterly. "Ten minutes of eulogy for a lifetime of such service. Oh, if they could only know what she was and what she did!"

The voice of the presiding elder died away, and another voice broke in upon the stillness. A man was speaking whom some of those present recognized as the owner of the woolen mills at Belden.

"Ten years ago," he said, "a new pastor came with his wife to the church in our town. I had lost my own wife three years before that, and since her death my son had

fallen into bad company, and sunk lower and lower, until his very name had become a disgrace to me and a reproach to the town. In some way, I cannot tell you how, this new minister's wife gained a hold upon him. She lifted him out of his degradation, out of himself, and put the heart of a man into him again. It is due, under God, to Mary Watson Blake that I can say to you all today, 'This, my son, was dead and is alive again.'"

In the hush which followed, the gathering began to disperse, but before the little bent figure of the preacher had reached the door, two other figures, elbowing their way through the crowd, met him. They were both men in the prime of life, and as they passed out with their old friend, each had something to say of the past.

"It was your wife, sir," said one, "who gave me my first impulse and first encouragement to study for the ministry. I wish I could tell her now of my appointment to the Jefferson Avenue Church, and how earnestly I am going to try to make a worthy use of the great opportunity."

What the other man said was lost in the buzz of conversation at the door, but it carried the thoughts of the little minister back to a young "tough" in a seaboard town where he had taught a score of years ago.

"God forgive me!" he said, humbly, "in my sorrow and my complaining. Her memorial is in the lives of the people for whom we have suffered and labored. With God is her reward." — *Youth's Companion*.

THE SANCTITY OF TOIL

What sound was that? A pheasant's whir?
What stroke was that? Lean low thine ear.

Is that the stroke of carpenter,
That far, faint echo that we hear?
Is that the sound that sometime Bedouins toll
Of hammer stroke as from His hand it fell?

It is the stroke of carpenter,
Through eighteen hundred years and more
Still sounding down the hallowed stir
Of patient toil; as when He wore
The leathern dress — the echo of a sound
That thrills for aye the tolling, sensate ground.

Hear Mary weaving! Listen! Hear
The thud of loom at weaving time
In Nazareth. I wreathe this dear
Tradition with my lowly rhyme.
Believing everywhere that she may hear
The sound of toil, sweet Mary bends an ear.

Yea, this the toll that Jesus knew;
Yet we complain if we must bear.
Are we more dear? Are we more true?
Give us, O God, and do not spare!
Give us to bear as Christ and Mary bore
With toll by leaf-girt Nazareth of yore!

— Y. Miller.

A WINDOW IN HEAVEN

HOW real and how near heaven may be to us if we only live in nearness of spirit to it! In one of the smaller towns near Boston an invalid girl lay for many months in a little room that had two large windows, one facing toward the southwest and the other toward the southeast. On bright days the little room was filled with a flood of sunshine all day long, making it warm and cheerful. The invalid's couch was so placed that she could look out of both windows; and at a certain hour of the day, when the sun's beams struck into the little room at just the right angle, looking through the south window, nearest her couch, the pain-tortured girl could see the reflection of the other window clearly outlined against the blue sky as if it were a window in heaven. She used to lie and wait

eagerly for this hour; and when it came, and the reflection was suddenly cast upon the sky, she would cry out, happily, "Oh, I can see my window in heaven!" Then she would lie for a long time looking with rapt eyes through this sky window, as if the scenes and inhabitants of the Blessed Country were revealed to her shining gaze. Her friends never asked her what she saw, because they perceived that her visions were sacred and unspeakable ones. But sometimes, when the day was warm enough, she would ask her mother to open the west window, and then she would exclaim, delightedly, "Now heaven is open, mamma! I can see it better, and the angels can see us better, too."

So it came to pass, from her daily looking into heaven, that the Blessed Country became as real to this poor suffering girl as the world about her. There was for her no dark flood, no great silence and darkness and uncertainty between the two worlds — only a flood of God's blessed sunlight, and a dear, familiar window opening into the bending sky, the home of the angels. Blessed nearness of spirit unto our common birthplace, our only real home among the infinite worlds!

"Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither;
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

It seemed like a loving providence that this sweet sufferer should have been called home at the very hour of a bright spring day, in Easter week, when the window in heaven was most clearly to be seen from her sun-flooded room. They did not know she was dying, nor did she herself. She had been gazing through her sky window for some happy minutes, when suddenly her face became transfigured, she lifted her wasted arms and whispered, "My Saviour!" That was all. In that instant her longing spirit fled away through the open window into heaven. Beautiful death — nay! rather, beautiful transition! Her soul had lived so near to heaven all those weeks and months of patient suffering, that for her death was scarcely transition. It was just a joyful soaring to the open window of God's home.

Here was the secret of bringing heaven near to earth — making it real, dwelling in the thought of it and the spirit of it. Heaven seems like a strange country, and death like a strange voyage, only to those who live far away in thought and desire from both. It is only because we adopt earth as our home and renounce and forget our birthplace, heaven, that the thought of going back to our Father's house seems unwelcome. There ought to be in every human breast a lifelong homesickness for heaven; just as if we were children sent away to school (for that is what life is, a school), and longing for the day when our education shall be completed, and we shall return by the familiar road, and gaze once more upon the welcoming lights of home.

Let this be one of our constant thoughts and resolves, to live nearer in spirit and desire to Heaven, to seek out something that shall be a window for us into that loving, brooding sky of our Father's. Some of us do not need to seek for windows into heaven. There are so many associations that draw our hearts and our thoughts thither. Dear ones, perhaps, have gone before us, and are looking backward toward us as we look forward toward them. The window of heaven is full of wistful faces and beckoning hands for some of us. Will it seem a strange journey or a far country when we go to our dear ones in heaven? Ah! the longer we live, the more there is to draw us heavenward. The nearer we approach life's port of departure, the more beautiful grows "that immortal sea which

brought us hither." The way to rob death of every possible sting, is to live so near in spirit and in truth to God and God's home that the summons to come back to Him and to our loved ones will seem like a king's recall of the last pardoned exile from a far country. — JAMES BUCKHAM, in *Christian Work*.

W. F. M. S. NOTES

— Mrs. Mary C. Nind is expected to be a guest at the Wesleyan Home for the children of missionaries, at Newton, in June.

— The totals for attendance at our Girls' Boarding School at Foochow, China, betoken a steady and healthy growth.

— Room 29, headquarters of the New England Branch, W. F. M. S., will be closed during August. Please send all orders previous to that time.

— Miss Isabella Thoburn, of Lucknow, India, will give the Commencement address at the W. F. M. S. Training School, Folts Institute, Herkimer, N. Y.

— The Harvard St. auxiliary, Cambridge, is arranging to place in the Harriet Warren Memorial Building in Lucknow a fine crayon portrait of Mrs. Warren.

— The editor of the *Woman's Missionary Friend* recently received a charming letter written in a fair English hand from Sooboo-nagam Ammal. A year and a half ago Sooboo knew not a syllable or letter of English. She will be remembered as the wealthy young Brahmin who united with our mission in '98.

— A beautiful piece of missionary music has just been published by the New England Branch, by permission from the author, entitled, "Saved to Serve." As this is the motto adopted by the Executive Committee at Indianapolis for the W. F. M. S., this music is peculiarly appropriate for all missionary gatherings. It is for sale at Room 29, 36 Bromfield St., where the latest publications in missionary literature will be found.

— The Headquarters of the New England Branch of the W. F. M. S. has been crowded with boxes and packages sent there to be forwarded to the foreign fields, and many busy days have been passed preparing them for their destination. India, China, Korea, have all been remembered, and the hearts of Mabel Hartford, Josephine Paine, Miranda Croucher, Dr. Terry, Mary Shockley, Ella Glover, and even our last-sent missionary at Singapore, Miss Hemmingway, will be filled with gratitude to the givers and thankfulness that the people at home, out of their abundance, have remembered their less fortunate sisters across the sea.

— A missionary in Japan writes: "I have heard that we are hindered by an impression that Japan is a 'gilt-edged mission,' that we 'live too comfortably,' etc. I have not yet met the one who has a surplus of either time or money, and how so hurtful a report has gained credence, I do not know — largely, no doubt, through seafaring men and tourists who have never visited a mission home or school." Every one who has given attention to missions will know that Japan, so far from being a "gilt-edged mission," has been, like other missions, called to pass through "great tribulations" — a fearful earthquake, which did not subside for thirty days; a death — one of the most useful and beloved of missionary ladies burned to death within a year; another, saying farewell to an invalid coming home, is struck down, and expires instantly, while her companion, with shattered health and nerves, is near us now, seeking recuperation after the horrors and suffering she has endured. Ah! yes, many of Japan's missionaries will be among those

who are "near the Throne," having borne the cross and the suffering.

— President Warren, in a recent letter of congratulation read at the W. F. M. S. thirtieth anniversary meeting, in Cambridge, said: —

"The three greatest crises through which the Society was ever called to pass came within the first three years.

"The first was that in which was settled the relations of the new Society to the missionary authorities of the church. The plan proposed by our ladies seemed to the officers of the older General Society at New York to contemplate far greater independence and freedom of action than could be safe. A decisive interview between the officers of the two Societies was held in the Bromfield St. Church vestry on the 7th of May, about five weeks after the adoption of the first constitution. Happily, the issue was favorable. Even the desired permission to publish a new missionary paper — the *Heavenly Woman's Friend* — was granted; and the total protocol then formulated was later approved by the Missionary Board in New York.

"The second crisis was that incident to the early substitution of a federated branch organization for the original one, which, while it had elected officers residing in seventeen different States, nevertheless provided for but one centre of administration, namely, Boston. This change was seen to be a desirable one at a very early date, and was editorially foreshadowed in the *Heavenly Woman's Friend* for November of the first year of the Society. With perfect good feeling the change was effected in the following December, and the result was most advantageous.

"The third crisis was in May, 1872, when the question had to be tested whether the General Conference, the supreme legislative body of the church, would recognize the new agency and grant it full right of way. The issue was awaited with profound anxiety. Tact and wise work with individuals and much prayer to God prevailed, and the Society was given a place among the recognized and commended benevolences of the church.

"Well do I remember the anxieties of the inside circle, and the counselings and prayers, in each of these great crises! Equally do I remember the inside jubilation and songs of deliverance when the successive victories had been attained. Not a few in your memorial meeting will remember them also, and, remembering them, give thanks to God. God bless the labors of the Woman's Foreign Missionary Society from year to year, and constantly add new laborers as wise and zealous as the old!"

BOYS AND GIRLS

THE TURN OF A HOSE

EMMA C. DOWD.

MR. RANDOLPH advertised for an office boy, whereupon seventeen applicants presented themselves.

The senior partner of the firm of Randolph & Co. was a shrewd business man, neat and orderly, honest and honorable in all his ways — a thorough gentleman to the core. So when he cast his eyes over a boy, and noted dusty shoes, or finger-nails that bore traces of yesterday's work and play, he dismissed him with few words. Those who returned flippant answers to his serious questions were passed by without ceremony, and there was no appeal from his first decision.

It happened, therefore, that only five of the seventeen left their addresses with Mr. Randolph. Of these five one stood out prominently in the manufacturer's mind. This was Lynde Otis, a neatly-dressed, handsome lad, with an alert and pleasant manner.

The longer Mr. Randolph thought of him the stronger grew his determination to give him a trial, and the testimony of a prominent tradesman that the boy was

one of the smartest in town added weight to his decision.

So a letter to Lynde Otis was penned and sealed, and lay on Mr. Randolph's desk in his little home office — the tower room that overlooked his wide lawn and garden.

The gentleman wheeled about in his chair, and was about to take up a newspaper when his eye rested on two boys who were passing the house. One was Lynde Otis, and the face of the manufacturer lighted up pleasantly.

"A bright-looking boy!" he murmured, as he noted the laughing face that chanced to turn his way.

Patrick, Mr. Randolph's man, had left the garden-hose stretched, snake-like, across the lawn, and from the open end was issuing a tiny stream of water. This was Patrick's way of keeping the grass fresh.

"He's after a drink!" thought the onlooker in the tower room, as he saw his future office boy step over the stone coping that marked the boundary of the lawn, and lift the end of the hose.

But, no, the quenching of thirst was not the aim of Master Otis. With a quick movement he turned the pipe and pulled it over the coping, so that the stream of water would flow across the sidewalk. Then he ran to overtake his companion who had passed by and stood waiting for him a little ahead. The lad glanced back to survey his work, and chuckled as ladies and children picked their way over the wet flagging.

Mr. Randolph's face was grave and regretful; then he took the letter he had just written, and deliberately tearing it in two, dropped the pieces into the waste basket.

Another boy came up the street. His name was also on Mr. Randolph's list of five. The gentleman recognized him indifferently. Boys had slight interest for him just now.

But Thomas Gage's manner arrested his attention. He stopped at the wet place on the sidewalk, and in a moment appeared to have taken in the situation, for, lifting the end of the hose, he carefully laid it back on the lawn.

Mr. Randolph bent forward to scrutinize the lad as he proceeded up the street. Then he turned to his notebook. Against Thomas Gage's name he had written: "Tidy, respectful, but unattractive."

After a little thought, the senior partner wrote another letter, and it was addressed to Master Thomas Gage.

The next morning the lad who had turned the stream of water from sidewalk to lawn presented himself the second time at Mr. Randolph's office, and he entered upon his duties in a way that pleased both his employer and his fellow workmen.

From office boy to book-keeper, from book-keeper to confidential clerk, and from confidential clerk to junior partner of the company, were the promotions that marked the career of Thomas Gage; but it was many years before he knew that the turn of a hose had had anything to do with securing for him the position which had led to competence and honor.

Meriden, Conn.

The Deaconess Department

Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

TREMONT ST. CHURCH, Boston, was beautifully decorated with floral gifts from many friends, by the kind services of its always obliging sexton, Mr. Arey, for the ninth annual Commencement exercises of the Training School connected with the New England Deaconess Home, on the afternoon of May 23, when a large audience gathered to participate in the pleasures of the occasion. Rev. W. T. Perrin, Ph. D., president of the corporation, presided. The program began with an appropriate organ prelude by Miss Jennie M. Weller. Then followed a hymn written for the occasion by Miss Mary Brown, of Jewett City, Conn., and sung by the congregation to the tune of "St. Catharine." Rev. Daniel Steele, D. D., gave a Bible reading on "Woman's Work in the Church," and Rev. George S. Butters offered prayer. Mr. Herbert A. Thayer rendered in a very effective manner Buck's solo entitled, "Fear ye Not, O Israel!" The class paper, by Miss Bertha O. Metcalf, was given without notes. It was such a clear setting forth of the possibilities for service of consecrated womanhood, that we hope at some future time to give it to our readers entire. The following class song was written by Rev. A. J. Hough, of White River Junction, Vt., the music being composed by Dr. C. B. Drake, of Lebanon, N. H.:—

TO CHRIST THE KING

To Christ the King our lives we bring,
And gladly to His keeping yield
Our time and skill to His sweet will
For service in the world's broad field.

CHORUS:

Be Thou our light, in darkest night,
Our Guide and Saviour dear;
We would be led, o'er paths we tread,
And feel Thy presence near.

Thy strength we need, for grace we plead,
Dear Saviour, every passing hour;
Thy Word each day shall be our stay,
And love shall fill our lives with power.

Redeemer, King, Thy praise we sing,
And gladly answer to Thy call;
Our joy shall be in serving Thee
Where sin abounds or tears may fall.

Rev. E. S. Tipple, Ph. D., of New York, was then introduced, and gave a very impressive address upon the subject, "The Supremacy of Service." We deeply regret that limited space allows only a few extracts to be given, but we hope that the address in full will be put into leaflet form, in which case we will notify our readers so that they may secure it.

After referring to the times of persecution when "Bibles were burned, and men, too, were burned, and for no other reason than that they believed God's Word," the speaker continued: "There must be something of incalculable value toward right living, there must be some real philosophy of life, in a system of truth for which men have counted it a privilege to die," citing Paul as an example. After showing that modern Christianity lacks much of the helpfulness that Christ and His early followers taught and practiced in their ministry, Dr. Tipple said: "Christianity at its best is something else than the modern article. . . . Christianity is open-handed and large-hearted." "Wisdom's word, commerce's word, society's word, is 'get.' God's word, heaven's word, Christ's word, Christianity's word, is 'give.' This is the centre and circumference of Gospel truth. 'The Son of God loved me and gave Himself for me.' Love was the impulse of the life of Jesus upon the earth. Service was the passion flower of His char-

acter. I believe in the deaconess work because it is born of the Gospel of the Son of God, and shows the spirit of the Founder of Christianity. To my thought a deaconess is an illustrative gospel. Like her Master, she is a lover of souls. She has heard the Christly word as the women heard the angel's message at the sepulchre, and goes about repeating it day and night."

"The mission of the Christian Church is to win souls, and the deaconess is showing how it can be done. She baits her hook in a



REV. E. S. TIPPLE, Ph. D.

Pastor of St. James' Methodist Episcopal Church,
New York City.

score of ways. If scrubbing a floor will ultimately win a soul, the deaconess will scrub; if the shining face of a pansy will awaken interest, the deaconess will scatter blossoms; if forty visits will not bring about the desired result, the faithful deaconess will call the forty-first time; if a barefooted boy must have shoes before the parents will consider the claims of God, then shoes he shall have. . . . In a thousand ways the citadel is attacked, always with one purpose—of securing an unconditional surrender to God. . . . The deaconess does what John Burroughs, the out-door philosopher, says every true angler always does, puts her heart upon the hook."

"Service is the gift of life's best every time."

"It is the glory of the deaconess life that it is slavery. See what this implies! She is a slave to a divine impulse. . . . She is a slave to the divine ideal. The motto of this class suggests it—'On unto perfection.' One of Christ's choicest beatitudes is not for saints, but for those who long to be saints. Hunger is one of heaven's favorite teachers."

"The deaconess is a slave, also, to a divine enthusiasm. There have been great preachers in the world, like Peter and Father Taylor, who were unlearned men. But there has been no successful teacher or worker who was not enthusiastic. The Greeks call enthusiasm the God within. Enthusiasm is personality set on fire. It is self energized. It is love pulsating with life. Whatever has been accomplished has been by the enthusiasm of service. There can be no victory without it. 'The love of Christ constraineth me.'"

"The deaconess is in business with her Lord. The call is to self-surrender. A complete service is required."

"The power of a consecrated life cannot be measured by any arithmetical process."

"This call to service is a call to suffering. It never has been, and never will be, easy to

minister at the altars of human hearts."

"It is not the one who sings, 'Throw out the life-line,' who wins the plaudits of heaven's hosts, but he who leaps into the black-crested and riotous waves of humanity's needs and seeks to save. And oh! the glory of it."

Dr. Perrin, on behalf of the board of managers, conferred diplomas upon the following graduates: Misses Orianna F. Harding, Millie M. Martin, Bertha O. Metcalf, Ella C. Nye, Mary J. Smith, and Clara Wood.

The benediction was pronounced by Rev. W. R. Clark, D. D., after which, by invitation of the president, many of the friends went to the Training School, 683 Massachusetts Ave., where they were received by the principal, Miss Ellen L. Hibbard, and the students.

— New leaflets giving information concerning rules of admission, course of study, etc., have been prepared and will be sent to any who desire to have them; and our friends cannot aid the work more effectually than by helping us to place these leaflets in the hands of consecrated young women who wish to prepare for any form of Christian work.

Home Notes

— On the evening preceding Commencement, the visiting and nurse deaconesses tendered a reception, at the Home, to the members of the graduating class and the principal with her other students. It was a sort of farewell to one of the graduates who hopes, later on, to go to the foreign field. Four others have already entered upon their probation year as visiting deaconesses, and the fifth hopes to return for that purpose after her vacation.

— Two visiting and two nurse deaconesses are enjoying a fortnight's well-earned rest at our "Deaconess Annex" in the White Mountains, at Hillside Farm, Jefferson, N. H., with their generous hosts, Mr. N. M. Davenport and family. If possible, better work and even more devoted service will follow this God-given privilege.

Hospital

— Having given our readers in the last Deaconess number of ZION'S HERALD Miss Hibbard's paper on the Nurse Deaconess, we think they will especially realize the aptness of her appeal for more of such efficient and devoted workers, from the following recent experience:—

A lady from one of Boston's suburbs called one evening at the Hospital to report a very distressing case and to secure, if possible, a nurse deaconess to come to their relief. The family do not belong to any church, but it was learned that the mother had died in a hospital and her body was awaiting burial in the home where seven children were ill with measles and in some cases other diseases too. The father and distracted aunt were incapable of meeting the emergency, and surely an appeal like that must not be turned away unmet. Our sympathetic superintending nurse began planning to see if it were possible to spare one of the graduate nurses, and when the latter was called and the appeal made, she eagerly responded with joy evident in her loving face at the prospect of being used in such a time of need. Going early the next morning, she soon had her efficient hand on the situation; but imagination must fill up the days of loving service that followed.

On Tuesday two little caskets lay side by side awaiting burial, another child had to be taken to the hospital, three recovered, and

the remaining one having rallied sufficiently to be moved, and needing continuous care because afflicted with inflammatory rheumatism, was taken by the nurse to an aunt in a Connecticut town, the traveling expenses and suitable clothing being supplied by friends to whom the nurse made appeal.

These practical ministries were, of course, accompanied by the sowing of the seed of truth in those stricken hearts, but only eternity can reveal the extent of the harvest.

The following letter from the pastor of the lady who applied for the nurse, will indicate the kind appreciation of the timely help:—

"It will doubtless gratify you to know that Miss —'s work of mercy and help was highly appreciated by our people. I do not see what we would have done without her. Certainly she was 'God-sent.' Like a ministering angel she served without sparing herself in the least. Extend to her our thanks, please; and we thank you, also, for responding to our need so promptly and so well. Miss — did justice to herself and to the cause she represented in such a practical way. But our people ought to be more enlightened on this important work. We are looking forward with much pleasure to your coming to us on the third Sunday of —. You will find our people sympathetic and responsive. With my earnest prayer for God's richest blessing to rest upon all your efforts in the interests of His kingdom!"

Fall River Deaconess Home

225 Second Street, Fall River, Mass.

Home Notes

— Our hearts were made to rejoice on receiving a box marked, "From — family and the North Truro primary school." The box contained arbutus, so all the sick and shut-in friends whom we could recall were made happy in receiving a remembrance from their Cape Cod neighbors. We wish those little children could see the pleasure their efforts gave.

— The West Dighton school sent, April 28, a box of violets and pansies. May these messengers bring to the minds of our city friends the special love and care of our Master!

— The North Dighton Junior Epworth League is the donor of a box containing apples, potatoes, canned fruit, clothing and reading matter. In preparing a basket to carry to a poor woman we took from this box; and should the Juniors ask how we knew of a family in need of food, we would tell them of a child coming to the Home to borrow five cents to buy bread. The money was given, and on calling at the home in the evening, we found this bread was the only food the family had eaten for the day.

— With the meeting of the kitchen garden class, which comes to the Home each week, there is much life and theory. It being the house-cleaning season, the class talk much of the sweeping and cleaning lesson. One little girl declares that six articles are a necessity to the cleaning of a room, while the second says we must add the carpet-sweeper, which makes seven articles. However the theory, we are glad of the discussions and practice which are said to be carried on in the homes of these children.

— For some time we have found real pleasure in leading a mission band. The children are so ready and eager to do for those who know not of the true Gospel.

INCIDENTS

— A caller at the door one night asked that a nurse might go to a home where a guest had come with the hope that the change of air and surroundings might be beneficial, but for whom the exertion of the journey had proven too much, and brought on hemorrhage of the lungs. After the first hours of the watch had passed, in which it was feared the heavenly summons would come, the nurse ventured to say something

of the Higher Power which rules all things, and then to lift her voice in a few audible words, asking God to receive the sick one. With the morning hours the patient became easier and brighter, so that he even whispered a few words. When the subject of religion was again broached, he said he felt it cowardly to live for self until death was near, and then to turn to the Lord; but when the nurse asked him if he would not turn, he hesitated, then prayed, and the light came so fully that his soul was satisfied. From that hour peace and praise so filled his heart that he has said, "When I pray I cannot find words to express my feelings."

— A request came for a nurse to at least offer her services in a home. She did so, and after watching some nights the family said, "We want you here all the time, so if our sick one does awaken, you can seize the opportunity to talk with her." The greater part of the time for a week was given, and the opportunity came. The nurse has the consciousness that she did what she could, while the family, in thanking her for services rendered, said: "Your effort gives us a comfort in thinking of our dear one, for we know she accepted Christ."

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

— We have been delighted the past month in receiving several boxes of fresh, fragrant arbutus — one box from a friend at Provinctown, Mass., and three boxes from the Y. W. C. U. at Kingston College, Kingston, R. I. The sick and shut-ins have enjoyed these flowers more than we can express. One sick woman said, "How beautiful! I did not think I would live to see the May-flowers again. They do me so much good."

— Each month, just as regularly as the month comes, we receive through the mail from some unknown person who signs herself the "Children's Friend," one dollar for our emergency fund. This is a beautiful way to help in the work. We wish others might follow the example.

— We are indebted to a dear sister, the wife of a Methodist minister in Maine, for a gift of some silver ware to our Home. This sister has been called home, and the friend who wrote informing us that she had left this token to our Home said: "She has been much interested in your work, and has prayed for the Home ever since it was organized." We are thankful for this useful gift, and thankful, also, for praying friends.

— During April the work of our Home was presented in the churches at Hazardville and Warehouse Point, Conn. We are very grateful for the substantial collections taken, and the interest which these people manifest in this work for Christ. The work was also presented before the Y. W. C. U. at Kingston (R. I.) College.

— It was possible, through kind friends in her church, for one of our deaconesses to spend a week in New York city during April. The time was spent in going about with some of the deaconesses there, getting a glimpse of their work in that great city, and in visiting missions, institutional churches, homes of different kinds, etc., which will help her very materially in her own work. These changes, which ought to come to our deaconesses often, give them new strength and go a long way towards making them more efficient workers.

— We are making plans for our summer work, a great deal of which will consist of "fresh air" work among the mothers and children. We shall take companies of children, fifteen or twenty at a time, to the Park for an afternoon, carrying a substantial

lunch, which is not the least enjoyable part to hungry children. Sometimes these excursions will be to the country, where they may breathe in fresh air and see the green grass. All of this will take money for car fare, lunches, etc. We solicit from our friends money for our "fresh air fund." Send any amount, large or small, to the superintendent of the Home.

— Another form of fresh air work is finding places in the country or small villages where we may send poor children to spend a few weeks. Are there not those who will open their homes to some of these children? Could you know where many of them have to live during the hot summer, you would be willing to sacrifice to give them the pleasure of being away from the city, if for only a week.

— On Monday, May 8, the annual meeting of our Home was held at Mathewson St. Church. The annual reports of the board of managers, treasurer and superintendent were read, showing progress and giving encouragement. With the exception of one or two changes, the same board of managers was re-elected.

— Sunday, May 21, was Deaconess Day in seven of our city churches. The annual pledges to our Home and work were made, and we feel thankful for the generous response of the friends in these churches.

INCIDENTS

Several months ago a deaconess was asked to call at a home where the mother was very ill with consumption. She found the woman in bed, very frail and weak from constant coughing. There was a family of four children, and a husband who had been out of work for some weeks. The baby, two years old, a mere shadow, also had consumption. The twelve-year-old girl cared for her sick mother and the baby and did all the housework, being a rare example of bravery and devotion. The sick woman said she would be glad to have the deaconess read and pray with her. Psalm 91 was read. She said, "Oh! how comforting!" Many times she was visited, the deaconess carrying delicacies, flowers, clothing, etc., and in many ways making her suffering more endurable. At each visit she seemed weaker and weaker and nearer the end, but she said, "It's all right; I am ready to go." She had faith in her Saviour. About two weeks before she died, the deaconess was to be away for a week and could not visit her personally. She took her hand, and said, "I may not be here when you come back, but I know that some day I shall meet you in heaven, and before you go, I want to take your hand, and ask you to make me a promise. I know I can trust you, and when I am gone, will you see that my dear little children are cared for?" The deaconess promised. Last week the deaconess called, and saw that the woman had only a few hours to live. "Oh, I am so tired; I want to go. Read to me the ninety-first —" "Yes, the eternal God is my refuge, and underneath are the everlasting arms." That afternoon she went home, leaving four motherless children with a dissipated husband. With God's help we shall care for them, or see that they are cared for as tenderly as possible.

"Summer Excursions," is the title of a handsomely illustrated book of 98 pages, descriptive of resorts, list of hotel and boarding houses, located on and reached by the Fitchburg Railroad, giving rates for excursion tickets to points in Mass., New Hampshire, Vermont, New York State and Canada.

This book can be obtained free from agents of the Company, or by mail for 2c. stamp, upon application to J. R. Watson, General Passenger Agent, Boston, Mass.

THE SUNDAY SCHOOL

Second Quarter Lesson XIII

SUNDAY, JUNE 25, 1899.

REV. W. O. HOLWAY, D. D., U. S. N.

SECOND QUARTERLY REVIEW

I Preliminary.

1. GOLDEN TEXT: *This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.* — 1 Tim. 1: 15.

2. THE LESSONS OF THE QUARTER were taken from St. John's Gospel, chapter 11 to 20 inclusive; the period of time covered was the first four months in A. D. 30. There was also a closing lesson taken from the Epistle to the Colossians.

3. HOME READINGS: Monday — John 11: 32-45. Tuesday — John 13: 1-17. Wednesday — John 14: 1-14. Thursday — John 15: 1-11. Friday — John 18: 1-14. Saturday — John 19: 17-30. Sunday — John 20: 11-20.

II Lesson Analysis

1. THE RAISING OF LAZARUS (John 11: 32-45).

The approach of Jesus to Bethany; Mary's meeting with Him, and sorrowful plaint: "If Thou hadst been here, my brother had not died;" the tears of our Lord, and the comments of the Jewish spectators; the arrival at the grave; Martha's protest against Jesus' order to take away the stone, based on the probable decomposition of a corpse that had been dead four days; our Lord's assuring words invoking her faith; His thanks to the Father for hearing Him; the potent command, "Lazarus, come forth;" the appearance of "him that was dead" groping his way to the entrance of the tomb with face and limbs shrouded; the direction to "loose him and let him go;" and the convincing effect of this astounding miracle upon the Jews — is an outline of the lesson.

2. THE ANOINTING IN BETHANY (John 12: 1-11).

The plot of the rulers to take Jesus by craft, and put Him to death; the feast given to Jesus and His disciples by Simon the leper, at which Martha, Mary, and the lately resurrected Lazarus were present; the thoughtful, loving act of Mary, who approached the couch on which her Lord reclined, broke the seal of an alabastron containing a pound of the rare and costly Indian spikenard, poured the fragrant ointment on His head and feet, and wiped the latter with her long hair; the murmur of Judas — gradually spreading to the rest — at the prodigal waste, more than three hundred pence in value, which might have been given to the poor; the defence of Mary by Jesus, who declared that she had wrought a good work on Him, that whereas they had the poor always, they would not always have Him; that she had with a prescient love anointed His body for burial; and that her loving act should be forever linked with the publication of His Gospel — were the principal points of the lesson.

3. JESUS TEACHING HUMILITY (John 13: 1-17).

Jesus' love for His disciples, though conscious of His approaching end; His object lesson in humility and brotherly service — rising from the table during the supper, divesting Himself of His mantle, girding Himself with a towel, and proceeding to wash the feet of each disciple, the betrayer's included; Peter's indignant question — "Dost Thou wash my feet?" our Lord's reply that he should understand hereafter what was now being done; Peter's rash refusal to permit the washing; our Lord's warning that unless he submitted to the washing, he had no part with Him; Peter's impulsive change

of mind — not feet only, but hands and head; Jesus' reply that the truly washed needed only what feet-washing symbolized; His admission that the disciples were "clean," "but not all;" and His explanation of the purpose and significance of what He, their Lord and Master, had done — is an outline of the lesson.

4. JESUS THE WAY, AND THE TRUTH, AND THE LIFE (John 14: 1-14).

The principal points were: An injunction not to be "troubled;" faith in God and faith in Christ the true solace; the purpose of our Lord's departure to prepare a place for the disciples in the many-mansioned house of the Father; the certainty of His coming again to take them to Himself; Thomas' objection that the disciples did not understand where Jesus was going, and were ignorant therefore of the way; our Lord's reply that Himself was "the way, the truth, and the life" — the only way to the Father; knowing Christ the same as knowing the Father; Philip's demand — "Show us the Father;" our Lord's surprise at Philip's lack of insight; seeing Him the same as seeing the Father; His words and works none other than those of the Father; faith in Himself all that was required to do what He had done — and even "greater things;" and the promise that prayer offered in Christ's name would be answered, "that the Father may be glorified in the Son."

5. THE COMFORTER PROMISED (John 14: 15-27).

The injunction to the disciples to let their love for the Master show itself by obedience; the promise to seek for them from the Father the gift of the Comforter, the Spirit of truth, unknown to the world but manifested to the disciples, dwelling within them and abiding forever; the assurance that though He would depart and the world should not see Him, they would perceive Him, because He would live in them; Judas' query as to how there should be a manifestation of Christ to the disciples in which the world would not share; the reply, that loving obedience would be rewarded by the indwelling in each heart of the Father and the Son; the declaration that the Comforter should not only teach them all things, but also remind them of what He had taught; and the promise of His peace as a precious legacy — constitute an outline of the lesson.

6. THE VINE AND THE BRANCHES (John 15: 1-11).

It was at the close of the Paschal supper that our Lord uttered this beautiful and significant apologue — declaring Himself to be the true Vine, the disciples the branches, the Father the husbandman, who pitilessly cuts off the sterile growth and prunes what is fruitful that it may become more so. The disciples had been pruned. As fruitfulness was impossible apart from the Vine, they were bidden to abide in Christ, the abiding being mutual. The privilege of being thus united with Christ would be answer to whatever prayer might be offered. Fruit-bearing would be the evidence of discipleship, and would also glorify the Father. The secret of abiding union is love. Our Lord by loving obedience had continued in the Father's love, and they by keeping His commandments should abide in His love. And the outcome of all this would be participation in their Master's fullness of joy.

7. CHRIST BETRAYED AND ARRESTED (John 18: 1-14).

The midnight visit of Jesus and His disciples, after the Supper, to Gethsemane; the Agony (not mentioned by John); the arrival of the Roman and Jewish band, led by Judas; the going forth of Jesus to meet them, with the question, "Whom seek ye?" their reply, "Jesus of Nazareth;" His calm an-

nouncement, "I am He;" their recoil and prostration; our Lord's provision for the escape of the disciples before He surrendered Himself; Peter's rash stroke at Malchus; the Master's rebuke to Peter, and acceptance of the "cup" which the Father had given Him to drink; the arrest and binding of Jesus, who was led a captive into the city to the house of Annas, the father-in-law of Calaphas, the titular high priest — form an outline of the lesson.

8. CHRIST BEFORE THE HIGH PRIEST (John 18: 15-27).

Peter and John following Jesus to the house of the high priest; John secures admittance for Peter to the inner court; his first denial of his discipleship at the question of the portress; the investigation of Jesus before Annas; the claim of Jesus that His teaching had been public, and that those who had listened to Him could be more fittingly questioned than Himself; the smiting of Jesus by an officer for replying thus; our Lord's meek rejoinder that if He had spoken "evil," testimony should be taken to prove it, but if "well," why should He be smitten? Jesus conducted before Calaphas; Peter's second and third denial of his Lord; and the crowing of the cock, as predicted — are the principal points of the lesson.

9. CHRIST BEFORE PILATE (John 18: 28-40).

The principal points were: Jesus conducted by the Sanhedrists, in the early morning, to Pilate's judgment-hall; their scruples about entering lest they be defiled and rendered unable to "eat the passover;" Pilate's demand for charges against their Prisoner; their evasive reply that they would not have



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delivered Him up unless He had been an evildoer; the governor's advice that they should try Him themselves unless they could produce a charge which Roman law could recognize; their plea, in return, that the privilege of putting to death was no longer theirs; Pilate's private conference with Jesus, in which he asked Him if He was "King of the Jews;" the declaration of Jesus that His kingdom was not of this world, that His servants did not fight with carnal weapons, that His mission was to bear witness to the truth, and that they that were of the truth would hear His voice; Pilate's jeering exclamation, "What is truth?" His acquittal of Jesus — "I find no crime in Him;" his willingness to comply with the Passover custom of releasing to them a condemned criminal; and their preference of Barabbas to Jesus.

10. CHRIST CRUCIFIED (John 19: 17-30).

Conducted by a centurion and four soldiers, and accompanied by two criminals condemned to a similar fate, Jesus, bearing His own cross, went forth to Golgotha. Here they crucified Him, with a thief on either side. The inscription, "Jesus of Nazareth, King of the Jews," dictated by Pilate and placed over His head to indicate on what charge He suffered, was very offensive to the hostile priests, who appealed, but in vain, to the governor to change the wording. The soldiers, after completing their work, proceeded to divide the clothes of their Victim into four parts, the seamless tunic excepted, for which they cast lots, thus fulfilling a prediction in Psalm 22. Mary, having been conducted to the foot of the cross of her Son by John, was commended to the filial care of the latter. On his return from leading his new mother to his home, John heard the words, "I thirst," saw the soldiers moisten the lips of Jesus with the sponge filled with sour wine, and next heard the exclamation, "It is finished," with which Jesus bowed His head and gave up His spirit to the Father.

11. CHRIST RISEN (John 20: 11-20).

The Magdalene's tears at the tomb of Christ; her glance into the tomb and vision of angels; her talk with the supposed gardener; Jesus calling her by name, and her reply, "Rabboni;" His tender withdrawal from her touch, and commission to the disciples; her obedience in the thrilling message, "I have seen the Lord;" the secret meeting of the disciples on the Easter evening of the first Lord's Day; their discussion of the testimonies concerning the resurrection of Jesus; His sudden appearance in their midst with His salutation of "Peace!" His exhibition of His hands and side; and the disciples' gladness when they realized that it was really He and not a spirit — form an outline of the lesson.

12. THE NEW LIFE IN CHRIST (Col. 3: 1-15).

Having been "raised together with Christ," the disciples were urged to regard themselves as dead to worldly things and to strive for what is heavenly and spiritual. Their true life, hidden now with Christ, will be manifested when He shall appear. Consistency requires that they shall slay all sensual and sinful affections, having "put off the old man with his doings," and having "put on the new man" with its godly pattern. Compassionate and holy tempers are to be put on — forgiveness, love, peace, and thankfulness.

III Questions

1. From what books were the lessons taken?
2. Who met our Lord on His approach to Bethany?
3. What emotion did our Lord show?
4. What protest did Martha make, and why?

5. Describe the resurrection of Lazarus, and the effect.

6. Who gave the feast at Bethany?

7. What did Mary do?

8. Who murmured, and why?

9. In what terms did Jesus defend Mary, and what prophecy did He utter?

10. How did our Lord teach the disciples humility, at the last supper, and why?

11. What protests did Peter make, and how were they answered?

12. How did our Lord solace the distress of the disciples because of His announced departure?

13. What objection did Thomas make, and what answer was given?

14. What demand did Philip make, and what reply did it evoke?

15. What magnificent promise was given to those praying in Christ's name?

16. What substitute did our Lord promise?

17. With whom would He dwell and where?

18. What would He do?

19. Tell the story of the Vine and the branches.

20. Give its application.

21. What was the purpose of its teaching?

22. Who led the Roman and Jewish band to Gethsemane?

23. What conversation occurred, and how were the multitude affected?

24. Tell about Peter's rash act, and our Lord's comment.

25. To whom was Jesus first led?

26. What occurred at this first investigation?

27. Where was Peter meanwhile?

28. What prediction did he fulfill?

29. With what demand did Pilate meet

the Sanhedrists when they brought Jesus before him?

30. What private conversation took place between the governor and his Prisoner?

31. What acquittal was pronounced?

32. Who was selected for the act of grace at the Passover?

33. Tell the place and circumstances of the Crucifixion.

34. What prediction did the soldiers fulfill?

35. Who was conducted to the Cross, and what occurred?

36. What concluding "words" did John hear?

37. Who first saw the risen Lord, and what message was given her?

38. What occurred on the first Easter evening?

39. Why was "the old man" to be "put off," and what were his "doings"?

40. What is "the new man," and what are his characteristics?

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OUR BOOK TABLE

The Church of Pentecost. By Bishop J. M. Thoburn. Methodist Publishing House: Calcutta, India.

It is a happy and gratifying surprise to receive this volume from the publishing house of our India Mission—a most creditable piece of book-making in type, paper and binding. The volume itself we give a hearty welcome. Bishop Thoburn, in the richness of his spiritual experience and in the knowledge of the Scriptures, is prepared to write such a book—one that will certainly become the teacher and inspiration of many. We are glad to learn from the introduction that for many years he has contemplated this work and felt that it must be written. It is the ripe growth, therefore, of many years of meditation, observation and study. The Bishop's declaration upon this point is of special interest. He says: "The thought of writing such a book was first suggested many years ago while attending a 'holiness' camp-meeting in the United States. While there appeared to be a general agreement in doctrine among those in charge of the meeting, and while there were frequent references to Pentecost, there yet seemed to be a wide difference between the simplicity of the New Testament story and the limited experiences of the modern Christian assembly. At Pentecost the manifestation was clear, complete, satisfying. It was 'full' as a spiritual manifestation, and carried with it all the spiritual elements which enter into the organization of a Christian society. It set forth all which could be heard in the modern assembly, and very much in addition. While noting these points the thought was suggested that the modern church had much to learn from the story of the first Christian Church; and as the years passed, a wider observation, embracing many phases of Christian life and many departments of Christian labor, greatly strengthened this impression." There are over twenty chapters, divided after this fashion: "The Charter Members," "Pentecost," "The Mighty Baptism," "Filled with the Spirit," "Power from on High," "Fruits of the Spirit," "Gifts of Pentecost," etc. Every minister will find fresh light and life in this book, and we hope all will not only read but study it.

A History of the American Nation. By Andrew C. McLaughlin, Professor of American History in the University of Michigan. D. Appleton & Co.: New York. Price, \$1.40.

This, the first of the Twentieth Century Series, is an unusually important and valuable volume. Within the compass of 500 pages there are included the main lines of the history of this country brought down to date; and it is so well told and with so much color withal, that the reader's interest is fully carried. The distinguished author has certainly shown unusual judgment, skill and taste in grouping the great epochal facts of our history. His style is classic and picturesque. As a reference volume it will be of great value.

The Ladder of Fortune. By Frances Courtenay Baylor. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

This well-told story depicts the climbing of the ladder of fortune by a miner who became a multi-millionaire, and narrates the successful struggles of his wife, a coarse but able woman, to reach the top of "society." The rich man dies declaring that his life has been a perfect failure, as is made abundantly clear in the course of the narrative, and the vulgar, worldly wife, who is largely responsible for it, still more conspicuously illustrates the fact that the things which she sells her soul to get have no power to satisfy, and all her years are but a striving after wind. It is Ecclesiastes in modern garb. "Vanity of vanities, all is vanity and vexation of spirit." The utter hollowness and

emptiness and littleness of fashionable society has rarely been so well portrayed. If those who are fretting their small souls about such silly matters could be induced to read the book, it might serve as a warning, and do them some good. The following paragraph shows the wholesomeness of the teaching of the volume, as well as the pungency of the style, and is decidedly worth quoting: "Carlyle has likened women who are ambitious socially to snakes in a bottle—all wriggling to be uppermost. And you know what Lowell said of it: 'Good society would be delightful if it deserved either the noun or the adjective.' It isn't companionship, it isn't enjoyment, it isn't business. It is the most ingenious system that was ever invented for preventing people from being themselves, or enjoying themselves, or making the most of themselves, I think. Women invented it—unless the devil did. Women keep it up. The whole thing would resolve itself into good clubs, good dinners, and pleasant places of amusement to which people went in every-day attire at their own expense if men ran it—that's certain. Men hate humbuggery as much as they do formality. They achieve position if they can, and do without it very comfortably if they can't; at any rate, they don't lie awake at night thinking about it, ever."

Vassar Studies. By Julia A. Schwartz, M. A. Illustrated. G. P. Putnam's Sons: New York. Price, \$1.25.

This volume will prove suggestive and very interesting to all students, especially, of course, all Vassar students. The author is free from the pedantry and egotism often displayed by graduates of higher educational institutions, and states that her aim has been: "To embody in literary form for the alumnae memories and impressions of their college days, and to present before the public a truthful picture of the life in such a community." She has treated of character rather than incident; yet her stories are not lacking in action nor in the picturesque background of college pastime as well as that of college work.

Fortune's Tangled Skein. By Jeannette H. Walworth. Baker & Taylor Co.: New York. Price, \$1.25.

The skein is indeed tangled in this latest story of Mrs. Walworth, but the reader will find the unraveling a pleasant pastime. The characters are all types, mostly Southern. A wild, handsome younger son has left his home because his wife, a girl of inferior social position, has not been recognized by his family. All the care of the estate and of an embittered mother falls on the shoulders of the eldest son, who proves himself a hero in the truest sense of the word. A man, last seen in the company of this eldest son, dis-

appears, and suspicion points to his companion as the author of his disappearance. Several characters are introduced from other scenes, and the mystery is finally cleared up to every one's satisfaction.

Magazines

—Intensely interesting, novel and informational is the finely illustrated paper in the June Harper upon "The Rescue of the Whalers: A Sled Journey of 1600 Miles in the Arctic Regions." In this number a serial story, "The Vagrant," by Richard Harding Davis, is begun. "The Century's Progress in Scientific Medicine," with seven illustrations, will prove a startling revelation of the advance made in this profession even to those who mean to keep abreast of the age. "Korean Inventions," another illustrated article, is a surprising and instructive paper. It is a very fine number. (Harper & Brothers: New York.)

—Governor Roosevelt brings the series of "The Rough Riders" to a close in the June Scribner's with the chapter on "The Return Home." That is an unusually fine art contribution on "The Modern Group of Scandinavian Painters." "A Victory for the People," a Western story by William Allen White, points a pertinent moral for these times. There is another charming installment of Robert Louis Stevenson's letters. (Charles Scribner's Sons: New York.)

—While there is much variety, pertinency and strength in the June number of the *Coming Age*, the contribution on "Why I am a Methodist," by Rev. James Mudge, D. D., will attract most favorable attention from our readers. Dr. Mudge treats the subject, as we should expect, in a broad and comprehensive way, noting the good in other denominations, but pointing out clearly the differentiations of our own church. The editor writes with appreciative discrimination and criticism of "Browning's Service to Civilization." Rev. Drs. E. A. Horton and O. P. Gifford and Heskiah Butterworth contribute to this number. (Coming Age Co.: Copley Square, Boston.)

—Appletons' *Popular Science Monthly* for June is a full and varied number. Prof. G. Frederick Wright's illustrated article on the "New Method of Estimating the Age of Niagara Falls," will attract general attention. Among the other notable contributions are: "Abuse of Public Charity," by Comptroller Bird S. Coler; "The Negro Question," by J. L. M. Curry, LL. D.; "The Botany of Shakespeare," by Prof. Thomas H. Macbride; "Bookworms in Fact and Fan-

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cy," by Willard Austen. The editor's treatment of "Science and the Ideal," is lucid and comprehensive. (D. Appleton & Company: New York.)

— The *North American Review* for June is a very strong and timely number. Secretary Gage writes upon "Conditions and Prospects of the Treasury;" Max Nordau upon "Israel among the Nations;" William J. Bryan upon "Jeffersonian Principles;" the Rt. Hon. James Bryce upon "Commercial Education." Major General Miles presents his second paper upon "The War with Spain." (New York, 11 Warren St.)

— The *National Geographic Magazine* for June is a very interesting and valuable number. There is an unusually fine map of Luzon. "National Growth and National Character" is ably treated by W. J. McGee. There are two timely and luminous contributions on Samoa, and one on "The Harriman Alaska Expedition." (National Geographic Society: Washington, D. C.)

— Three notable contributions in the *Homiletic Monthly* for June make it a valuable number: "Recent Reconstructions of Theology," by Prof. J. B. Thomas, D. D., of Newton Theological Seminary; "Present Theological Tendencies," by Dr. J. H. W. Stuckenberg; "Some Characteristics of a Successful Church," by Rev. W. W. Royall, D. D. (Funk & Wagnalls Company: New York.)

— The *June Magazine of Art* marks the attainment of "its majority" with "A Retrospect" covering the twenty-one years of its increasingly successful history, and illustrated with portraits of the successive editors, including Mr. M. H. Spielmann who has occupied the editorial chair since 1887. The frontispiece this month is a portrait of "Mrs. Mark Currie," from the exquisite painting by George Romney in the National Gallery. There are several full-page pictures in the issue — "The Wounded Cavalier," "Portrait of a Lady," "The Queen's Cream-colored Horses," and "The Great Fire in London." "William Shakespeare Barton" is the subject of F. Rimbault Dibdin's paper, accompanied by a portrait and five illustrations of his works, including that strange, fascinating picture, "The World's Ingratitude." Henri Frantz takes Jean Dampt, the French sculptor, as his theme, which is illustrated with nine examples of Dampt's work. The number is a thoroughly delightful one. (Cassell & Co., Limited: 7 and 9 West 18th St., New York.)

— Portraits of James Russell Lowell and of President Julio A. Roca, of the Argentine Republic, are given as frontispieces in the *June Chautauquan*. Some of the topics treated this month will be found specially interesting and profitable, including "The Czar of Russia and the Peace Conference," "The Development of Newspaper Making," "Training the Hands for Work," "Microbes in the Household," "The City of Buenos Ayres," "The Intolerable Light," etc. But *Chautauquans* will turn to the department of C. L. S. C. Work before absorbing the Required and General Reading. (Dr. Theodore L. Flood: Meadville, Pa.)

— The *pièce de résistance* in *Frank Leslie's Popular Monthly* for June is an article upon "The Building of the New Navy," by Hon. John D. Long, Secretary of the Navy, with thirty-six illustrations. There is an excellent variety this month, including "The Building of a Battleship," by Frederick J. Gauntlett; "From Stone to Steel," by George Willis Bardwell; "In Hayti in War-Time," by Reuben Briggs Davenport; "The Horseless Carriage," by Mary Margaret Hopkins; "Love and Dollars," by E. Louise Liddell. (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

— A stirring picture appears as a frontispiece in the *June St. Nicholas*, showing a little girl tugging at the reins of a four-horse team, which is running away. "Little Rhody" is the title of the Memorial Day story that it illustrates. The "Training for Boys" that Samuel Scoville, Jr., describes is the training for athletic sports. "Mars, the Planet of Romance," described by Miss Mary Proctor, the famous astronomer's daughter, proves to be identical with "The Great Red Planet of the West," described by Mrs. Mabel Loomis Todd, a distinguished astronomer's wife. Fresh installments appear of Mrs. Barr's "Trinity Bella," Miss Carolyn Wells' "Story of Betty," Mrs. Laura E. Richards' "Quick-silver Sue," and Mr. Rupert Hughes' "The Dozen from Lakerim." As usual, the magazine abounds in pictures and verses. (Century Company: New York.)

— The *June Lippincott's* presents as the

novel of the month a story by Jeannette H. Walworth entitled, "Green Withes." Among the minor contributions of the number we note: "The Summer's Birds," "John Greenleaf Whittier," "Chemistry in the Kitchen," "Fires in Metalliferous Mines," "The Samoan Feast of Pilaui," with poems by Margaret Gilman George, Geraldine Meyrick, and Eliza Calvert Hall. With the July number a "New Lippincott" will begin, with new writers, new artists, new interests, new type, and a new spirit. It will be awaited with vivid interest. (J. B. Lippincott Co.: Philadelphia, Pa.)

— The June number of the *American Queen* contains the usual good assortment of entertaining stories and articles particularly interesting to the women. The article on "The Art of Dress," an interview with Georges Pilotelle, is especially interesting. Any lady can obtain a copy of this magazine by calling at the magazine department, Gilchrist & Co., Boston.

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THE THINGS UNKNOWN EXCEED THE THINGS KNOWN

Baccalaureate Sermon

CHANCELLOR J. R. DAY.

THE *Post-Standard* of Syracuse, N. Y., of June 5, contains the entire sermon of Chancellor Day of Syracuse University, preached on the previous Sunday. We regret that the space at our disposal will permit the reproduction of only limited portions of this very able and pertinent discourse. He took as his text John 9:25: "Whether he be a sinner or no, I know not. One thing I know, that, whereas I was blind, I now see." He said:—

In this chapter there appears to us a remarkable young man. He comes suddenly into prominence, astonishes us with his sayings and quickly vanishes from sight again. We have the briefest reference to his birth and fortunes. We hear him in short and sharp controversy with the Pharisees. He disappears. We meet him no more.

Strange that he does not appear again, for he had some traits that predicted a more than ordinary character and future. In our day he would have signalized himself as a great debater. How easily he confounds those Pharisees! He leaves not a shred of their sophistries. Mark the skill with which he demolishes their arguments and utterly routs them in anger and confusion. He was also a modest and unassuming young man. He confessed, unlike many young men, that there were some things he did not know. That one confession, frank and manly, "I do not know," indicates an inquiring mind, a thoughtful and serious habit.

There are certain minds that are self-assertive. They are superficial. The profound, the thoughtful man is cautious and modest in his claims. He may have very positive convictions, but he always is humble in the face of the things unknown and unknowable. Your superficial scientific pamphleteer is full of assertion. Newton is only a child on the seashore with the great ocean of truth yet undiscovered. The curbstone theologian is positive. He has no trouble with any questions of higher criticism. The Apostle Paul exclaims with bated breath, "We know in part." We all know the quantity and quality of that knowledge which exhibits itself in boastful pretensions. It is not the fullest, highest and noblest. It has not been wrought out in the toilsome night with cautious step and unwearying patience. It is not the culmination of years of honest inquiry. It is rather unfledged thought, knowledge incipient. It is simply conceit's assumption.

The mind that has been honestly thoughtful, that has soberly explored, has a long catalogue of subjects labeled, "I do not know." How many minds have started out with confidence to end in questioning humility. The student says, "When I shall have mastered a certain list of mathematics I shall be a finished mathematician. When I can decipher certain languages I shall be a proficient linguist. When I can tell the names and courses of the stars of the heavens I may take my place with great astronomers." But in after years when these goals are all reached, you find that man and ask him if he has realized his ambition. "Oh, no," he will say, "I am only among the foothills of knowledge. The mountain heights are as far off as ever. My tongues are but the lisps of childhood. My calculus is but the rule of three in eternity's arithmetic. My stars are but a few street lamps scattered along the approaches to God's inner universe of bright worlds."

Ah! yes, "I do not know" is the beginning of knowledge. No one man can compass all knowledge. All men cannot do it. It takes everybody to know even a small part of anything. Human knowledge is a mosaic, and when it is all put together it covers but a small vestibule to the mighty temple of knowable things.

But our young friend did not find the fact that he could not know everything an obstacle to the knowledge of such things as were knowable. He was too wise to be an agnostic. How many fall of his wisdom. Because they find themselves confronted by the inexplicable they say nothing can be certain. There is quite a school of that sort growing up in our time. There is nothing more unreasonable than a

wholesale rejection of matters of fact or revelation because they are involved in mystery and there are associated with them things hard to understand. Men are finding every day in nature things which are matters of unquestionable and positive belief that exceed ocular demonstration.

We are constantly using much that we cannot explain. The word unknown is printed on every snowy crystal of the winter storm and every pearly raindrop of the summer shower, on every pencil of light that descends from yonder sun, on every blossom that sunbeam wakes to joy in the meadow, read on the surface of gently flowing river, thundered by mighty seas. Everywhere on all things is the fiat of the Almighty: "Thus far shalt thou come and no farther." Yet man explores to the outer limit, tries to know all that is to be known, and makes practical and valuable application of the knowledge gained.

In vegetable and animal life we know why certain things are, only so long as our questions are primary, are first questions. We see the leaves put forth in spring and a child will give the cause. But there is a question here the mightiest minds have not answered. We are cheered in autumn by fruit laden vine and bough, but the combined wisdom of the world cannot utter the ultimate question concerning the life principle. No man can tell how it is that, under the same sun, watered by the same rain, growing from the same soil, one flower is white and another purple; one tree pine, another oak; why one particle of matter should invariably send out a vine to cautiously creep along yonder trelis and another should send up a solid shaft to steadily lift its proud form aloft, defying the strokes of tempests. And yet man, knowing only a few things, ignorant of most, but knowing a little, goes on sowing the seed, reaping the harvest, eating the fruit.

If the young man of the text could not know all things, he knew the essentials and used them. And this is the requirement of the Gospel and nothing more. Though one may meet in the problem of redemption many mysteries, this sober, honest attitude will discover enough to make one wise unto salvation. The Apostle was compelled to say of some things, "Great is the mystery," and "We know in part." But he could say, "I know whom I believe." And his knowledge was so comprehensive and positive as to constitute a mighty and victorious persuasion, a confidence which was never confounded.

Now apply this method to the fundamentals of our religion. You may take, if you please, the Bible. It is a book of revelations, but much of it is yet a closed book. Of how many things we have to say, "I do not know." The revelation in some portions exceeds our capability to understand. The sun that God has put in the heavens is too bright to be seen, but we know it is the sun and that upon it we depend for the brightness of our physical way. A little boy acquaintance of mine once heard a minister who spoke very loud. His father asked him how he liked the sermon. He said, "I don't know, papa. He preached so loud I couldn't hear him!" In some parts of Revelation, as at one time God spoke of His Son, the voice may be to some as the sound of thunder! You remember some said it thundered and others heard, "This is my beloved Son in whom I am well pleased." It may be too great for our inexperienced ears to discern just what it is sometimes. But we know enough to know that it is from God and that is sufficient to confirm our faith founded upon the essentials which we do know.

There are things we know. It has sometimes been said that certain portions of the Word of God are spurious. We examine them. We should be sorry to give them up, for we have learned to venerate them. But we turn to see what is left to us. What one thing is unquestioned? And when we find that it contains the essentials, we are content. For instance, the extreme critics of the Bible have agreed that a certain portion of the New Testament is irrefutable; that Romans, Galatians and the two Corinthians are genuine and authentic; that criticism must yield them the place they claim.

But an admission that such an important part of the Bible is true is fatal to the whole criticism so far as essentials go. For upon that one part the Christian takes his stand and proves the essential teaching of the whole book. The part is the demonstration of the whole. Give us an arc and we have the entire magnitude of the sphere or circle of which it is a part. We know by the piece of the shape and size and perfection of the

globe out of which it is taken. Christ and the disciples testify of Moses and the prophets. The circle that passes Calvary falls over the peaks of Sinai, includes the outer borders of Eden, passes down under the tombs of the prophets and comes up beneath the graves of our loved ones, and ascends beyond the judgment that John saw, and joins the point of departure at the throne of an ascended and triumphant Redeemer. And if you break out of that circle a segment at any point, the doctrine in it, the truth it contains, is the measurement of the whole sphere of revealed truth, and you may say, "In this one thing you have left to me, this piece of a revelation, I see the essential entirety of the Word of God." If Christ is true, Moses and creation are true, John and the judgment are true. But if the rest of the books were not proved by the part that remains, we have enough in the part. That part itself contains the plan of salvation. Here in the "one thing" we have the incarnation, the atoning death, the resurrection of Christ, the hope of immortality. Let man dispute about the two ends of the book if in the middle they leave us the gospel.

Some men are questioning Genesis and Deuteronomy, and others cannot understand the Apocalyptic prophecies of vials and beast and angel. The two ends of the book are in mystery. We see a rainbow of a summer afternoon. We cannot find the beginning of it on yonder hillside; it eludes us. We cannot locate the other end in that meadow; when we seek it, it is gone. But above our heads is the perfect arch, full and radiant with matchless beauty and perfection, containing all of the colors that shine throughout the entire length. The two ends of the book may be involved in some perplexing questions, but there is an arch that springs above our heads so clear as to confound its enemies, so full and perfect, so containing all of the essential truths of revelation, that we point to it proudly and exclaim: "In the top of that bow we have all of the colors that can be found in any part of it." See blended there a Creator's power and Father's love, the transparency of a Saviour's character, the crimson of His merit, the purple of His kingship. And see, distinct and imperishable,

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As I took my coffee in very moderate quantities, I really did not believe what my friends recently told me, that coffee was the cause of the gas on my stomach, which has troubled me for, oh, perhaps forty years.

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All of my friends have known of my trouble, as it has been of such long duration. Some time ago I was called to nurse a sick friend who had Postum Food Coffee in the pantry and used it in place of coffee, praising it very highly. For about a week I used it as they did, as my only beverage, and the second day I noticed a change in my condition, and from that time on, I never had one attack of the belching of gas. The friends exclaimed, "Why, where has your trouble gone?" and every one in the house knew that I had been entirely cured by leaving off coffee and taking Postum Cereal instead. You can depend upon it that never since that time has coffee passed my lips, and never will while I can get the food drink Postum. My stomach has grown so strong since that time that I can eat anything I like and now take great pleasure in my meals and in life altogether. I send you a list of friends whom I know have been greatly helped by leaving off the use of ordinary coffee and using Postum Food Coffee in its place. Some of these made very flat, poor Postum on the start, as they only boiled it a few minutes, but it is generally known now about here that the only way to get the flavor is to boil it long enough. — L. M. Graham, 729 8th St., Oakland, Cal.

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the golden splendor of a saved sinner's immortal hope, the arch of promise.

The Gospel of Jesus Christ preached in the pulpits of the world this morning is preached as a science, and preached as a science with a thousandfold more certitude and with a broader and deeper and grander basis in logic than any teaching of the schools in this wide planet of ours. You get the thought in these days — and it is wonderful with what glee certain persons take the thought up and roll it as a sweet morsel under their tongue — that everything is going to pieces, everything is going into confusion, the timbers are breaking up, the houses are all tumbling down, and the result soon is to be disintegration of the whole theological and church structure.

Well, there has not been a century since the world began when they have not shouted the same kind of an alarm to the people. There has not been a half-century of the world's history when there has not been the same clamor throughout this world. But nothing valuable has gone to pieces so far as the teaching of the Gospel is concerned. It stands the same truth; it shines the same glorious light.

When a school of science changed its verdict with reference to the earth's structure, was that the annihilation of science? No. Holding such truth as had been obtained, there was a determination to advance further, and to know more of truth. When certain false theories were proved, and they had to go down before a Galileo and a Newton, what then? Was that the destruction of human science? No. The thing must ultimately rest down upon the foundations of truth, and it was for those foundations that men plodded and dug all of the while. So today can you ask some Scripture questions that men cannot answer? Is that any cause for alarm?

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Have there been certain views of the interpretation of truth which we feel do not cover the whole magnitude of this wonderful teaching of the Gospel? Some body of Christians has, for instance, put out a pronouncement concerning the Gospel, which does not cover its wide circumference. Is that in any way invalidating the truth?

The poor fellow wanted to see worse than anything in all the world; wanted to see so badly, so wretchedly, was so awfully crushed under his blindness, that he took any chance that was suggested. So he just gives himself up instantly and immediately with eyes that were born blind to be cured, and the demonstration was given to him and he said, "I see." I believe that in every man and woman here this morning there is a rudimentary eye — one that could be opened; one that waits to respond to the touch of Jesus; one that could be filled with light; one into which could come the imagery divine; one into which could come the clear sight of a reconciled face of a forgiving father. Men often are like the fish in a dark cave, but there is a rudimentary eye. You have got it.

If you will just turn your face toward God, if you will just turn your heart toward God, confused men, eye-blinded, eyes put out by conceits, by sophistries, by passion, by avarice, by meanness of all sorts until there is no semblance in your face of eyes — if you will look up, put your face toward the direction that eyes ought to look, you will find that there is One who will touch them, and the optic nerve will vibrate, and the marvelous mechanism of that wonderful eye of the soul will respond, and the light will come streaming in and make the image of your Saviour's reconciled face upon the retina of your soul clear and distinct.

FROM ADDRESS TO GRADUATES.

You will be surprised to find next week how literally you are out of college, and how severely you are in the world. It has flattered you hitherto; but it will receive you coldly and exact tribute for everything you receive.

Every place you seek will be sought by others; and your way to every good will be disputed by swift-footed contestants. And it will not be always a fairly-contested strife against which you will win. Envy, jealousy, malice, treachery and wickedness in all forms you must reckon with. And the more force with which you go on through life the more friction of this kind will impede your progress.

Uriah Heep will be there, obsequious to deceive; Jekyll-Hyde will be there, a friend today and an assassin tomorrow; Shylock will be out with the bond to exact all to which you lucklessly consented. You will need all of your well-trained powers, and must be students of common sense and practical economy.

But you will also find great minds and pure hearts who will take you into fraternal, unselfish and generous sympathy, and welcome you to your place among men and hail your successes as their own; men larger than their professions, who place men and manhood far above commerce. And these men are the majority of the men with whom you will meet. They will share with you their experience and indorse you with their friendship and rejoice that you have come into the arena to carry forward what they have begun. You will meet men who will confirm your belief in a personal devil, and you will meet men who will strengthen your belief in the immortality of man and in the divine redemption.

You are coming to a large age, the mightiest men ever have known. Come with large ideas. If you find it larger than your notions do not try to dwarf things to your small views, but widen your horizon by thought and study and experience, and interpret worthily the movements of the Divine Providence — in your nation, for instance, by recent tremendous events.

God's footprints are large. You must be large visioned to see across them and know them as Divine footprints to be followed by men. Remember that Solomon De Caus was thrown into prison for hinting the locomotive; Columbus, the discoverer of America, was loaded with chains; the Luthers and Wesleys have always been persecuted.

Be careful and never get into the mobs that always shout down men too great for them to understand. Light goes afar; those who have the truth lead. Discover the leader with the truth. He will emerge after a time. Subsequent ages will follow him. You should follow him in his own age if you would be great.



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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Norwich District

Hazardville.—A group meeting of the Epworth Leagues in this vicinity was held here on Thursday, May 25, in charge of G. W. Guard, the district president. Interesting reports were heard from South Manchester, Manchester, Rockville, East Hampton and Hazardville. A paper, written by Miss Bertha Sprague, second vice-president of the District League, was read by Rev. W. S. McIntire. Dr. Bartholomew, of South Manchester, gave a breezy and helpful address on the very practical topic, "What are Our Societies For?" The two main answers to this question were: (1) To bridge the life of our young people from the Sunday-school into the church; and (2) to make broader and more symmetrical our Christian life. A paper on "Israel in the Time of the Judges" was read by Mr. N. Adams, of East Hampton. The evening service was largely attended. Excellent music by the choir and a solo by Mr. W. W. Gordon gave interest to the program. Rev. Herbert Welch, of Middletown, was the speaker, and his address on the question, "What is Life For?" was treated in the practical and interesting manner for which the speaker is noted. The words of Jesus, "I am among you as he that serveth," was the basis of the answer to the question.

Burnside.—The second year of Rev. F. C. Baker's pastorate has opened very pleasantly and not without some indications of success. A reception was tendered to the pastor and his family, and many warm words of appreciation and pleasure at his return were spoken. On Sunday evening, May 14, the church was filled when the pastor spoke to Crescent Lodge, I. O. O. F., on "Some Elements of True Friendship." On the evening of Memorial Sunday the seating capacity was again fully tested when the Grand Army, Woman's Relief Corps, Sons of Veterans and the American Mechanics occupied special seats and listened to a memorial discourse on "The Soldier's God, or the Divine Hand in the War of the Rebellion." The prayer-meetings are showing an increased interest and attendance and occasional new voices bear evidence of a quiet work of grace.

Personal.—Rev. James Tregaskis, a supernumerary member of our Conference, has been supplying, with very great acceptability, the church at Stony Creek, on the New Haven District. On the completion of his engagement the quarterly conference adopted some very complimentary and appreciative resolutions touching the faithful and efficient services of the pastor. Mr. Tregaskis is available as a pulpit supply for the present, and, in the fall, will enter again the evangelistic field, where his labors have been crowned with a very gratifying measure of success.

SCRIPTUM.

Providence District

Woonsocket.—Smith Post No. 9, G. A. R., by invitation attended the evening service on Sunday, May 28, and heard an eloquent and forcible sermon from the pastor, Rev. L. B. Coddling. On Monday, May 29, the young people of the church and congregation hung a huge May-basket of groceries at the parsonage, and then spent a very pleasant evening there with the pastor and his family. At the communion, June 4, 3 were received from probation and 9 by letter.

Wickford.—A bright and beautiful white light now illuminates this church in its auditorium, vestry and grounds. Through the munificence of Dr. George C. Soule and family a "Medberry Generator, Acetylene Gas Apparatus" of 25 light power has recently been introduced. It is safe, easy to manage, not expensive in the production of light, and is giving great satisfaction. It is turned on and off at the jet exactly like gas. Dr. Soule and family now reside in East Greenwich, and their departure from this place is more than regretted.

Providence, Cranston St. Church.—Rev. C. H. Ewer, pastor, is chaplain of one of the city posts, G. A. R., and one hundred strong they attended divine service in his church, on Sunday, May 28. The auditorium was handsomely decorated, and the sermon such as only a veteran of the war can preach to his comrades. Everybody was delighted with the service and the whole affair. The people of the church deserve much com-

mendation for the successful effort made to do the appropriate honor. The pastor has succeeded in raising the \$1,000 debt of this church.

Brockton, South Street Church.—The pastor, Rev. Hopkins B. Cady, has made a very happy impression here both on the church and the community. The congregations are large and the interest in the spiritual work has greatly intensified. Mr. Cady is giving considerable attention to the work of the mission connected with this church. In the city Mr. Cady enjoys a popularity rarely accorded to a new pastor. His Memorial Day oration was eloquent, and the committee would not permit his splendid piece of work to go unrewarded by something more tangible than words of praise. The prayer services are very largely attended.

East Greenwich Academy.—"To be, or not to be," was the question awhile ago concerning this old historic institution. That stage of discussion has passed, and now the question of greatest moment seems to be, "After Blakeslee, who?" As the matter is now in the hands of a strong committee, headed by that indefatigable and most loyal friend of the school, Bishop Mallalieu, there will be no need of advance suggestions as to the merits of various candidates now being canvassed. The most vital question, of course, is the financial outlook. That matter is in the hands of a committee who will do everything to put the situation before the Conference in a light which will command support. There never was so much interest taken in the old Academy. And it may justly be said that the quickening of interest is altogether due to the great influence of Bishop Mallalieu. If he had not acted, it is certain the institution would have closed its doors and its career this month. It is not time to close its career evidently, but it is time that its standard of scholarship should be unexcelled by the best high school in the State, or country for that

matter, and its advantages should need only the statement of them to make it a centre of attraction to a multitude of youth both within and without the Conference bounds. This is evidently the intention of Bishop Mallalieu.

Providence District Meeting.—The June meeting was held, June 4 and 5, at Centerville, R. I., where most delightful hospitality was tendered by the pastor and his very kind people. Rev. Ambrie Field, the pastor, provided against everything but the excessive heat. The date selected, it was supposed, would be the coolest of the month, and of course no one could be held responsible—but it was hot. The clear, cool and sparkling water furnished so abundantly was some relief. And then the papers avoided the danger line of dryness. On account of the unavoidable absence of the first essayist of the afternoon of Monday, Chaplain Cutler of the Brooklyn Navy Yard gave a thoroughly enjoyable address instead. The essay of E. F. Studley on "Recreations in the Hebrew Language" was a recreation indeed. Many thanks were expressed for the address on "The Present Crisis in our Southern Work," by Rev. C. M. Melden, Ph. D., President of Clark University, Atlanta, Ga. On Tuesday morning J. S. Bridgford read a review on "The Crisis of this World," which excited a somewhat animated discussion. Chaplain Nutting gave a scholarly paper on "The Kingdom of God on Earth." R. E. Schuh illustrated the movements of plants with drawings and by the aid of two powerful microscopes. It was an entertaining piece of scholarly work, and various note-books were richer in illustrations after the lecture was finished. O. W. Holden gave an incisive paper on "The Truer Feeling for Christ." The afternoon closed with a "Quiet Hour," conducted by O. H. Smith. The evening sermon was preached by S. M. Dick. Two invitations were received for the next meeting—one from South St. Church, Brockton, and the other from Wick-



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ford. The preference was given to Wickford on account partly that it was received first, and partly that it would be pleasant to go to Wickford in the fall. It was hoped that the Brockton invitation would be repeated for February. A hearty vote of thanks was returned to the Brockton Church.

Providence, Asbury Church.—On the first day of June this church paid \$2,000 of the \$5,000 mortgage note held by the Wickford Savings Bank. On the first day of December it is hoped to pay the remaining \$3,000. Pledges to the amount of over \$2,100 are in hand, and every effort to secure the balance is being put forth. In view of the heroic struggle this society is making, friends from abroad are gladly helping. Without such assistance the successful completion of the work cannot be anticipated. On communion Sunday 4 persons were received on probation, and on the following Sunday 6 were received. The pastor, Rev. C. A. Stenhouse, has accepted an invitation to preach the alumni sermon at Wilbraham on June 19.

Providence, Mathewson St. Church.—Memorial Sunday was made a very notable day in this church. The Governor and his staff, the mayor of the city, and a number of the officers of the city government, G. A. R. men, and an assemblage that was distinguished indeed, heard a very eloquent and patriotic sermon by Rev. S. M. Dick, Ph. D., the pastor of the church.

Personals.—Rev. George W. Anderson, of Providence, is engaged to preach, June 18 and 25, in Vermont. While "up country" he will visit Hillsboro, N. H., where his son "is buried in a small God's acre, circled by twenty-three hill-tops on the horizon." Mrs. Anderson will also go there—it is her old home. She is very much out of health, and hopes to improve by an extended visit. During the vacation season Mr. Anderson will be glad to supply for the brethren. He is not yet engaged for July or August, and would be pleased to enter at once into communication with any who may need his services.

Rev. George H. Butler, now engaged in dentistry in Providence at 286 Westminster St., will be open for engagements to supply on occasion wherever he can aid his brethren. He is engaged already for August. In dental work Dr. Butler has an increasing clientele among ministers and their families. He makes discount to ministers.

Rev. J. E. Fischer, evangelist, of Wickford, R. I., is ready to supply during the vacation time. His pastor, Rev. E. F. Smith, is unqualified in his thorough endorsement of this excellent and safe brother. His testimonials include one from the presiding elder of this district, Rev. E. C. Bass, D. D.

KARL.

East Greenwich Academy.—Our Academy at East Greenwich has met with a severe loss in the retirement of Rev. F. D. Blakeslee, D. D., who accepts a call to the presidency of Iowa Wesleyan University. The school will find itself in need of a new principal at the close of the present academic year, but it is too early as yet to even surmise who may be the new incumbent.

We have a valuable property at East Greenwich, well located, and a school that has done most excellent work through the years. The future of the school has received considerable attention recently in the thoughts and plans of the directors and corporators, and at a late meeting a committee on ways and means was ordered to project plans for the future permanence and enlargement of the work of the Academy.

It is intended that East Greenwich shall continue its work, take on new life, and be placed beyond financial embarrassment by aid from the

Twentieth Century Thank-offering. All friends of the Academy will be glad to learn of the energy and hope displayed for the future.

A. J. COULTAS, Sec. pro tem.

NEW HAMPSHIRE CONFERENCE

Concord District

Littleton.—Recently 3 were received from probation, 9 by letter, and 41 on probation, of whom 21 were baptized. Three-fourths of the forty-one were adults—several aged. More are expected to unite in the near future. Every part of the work shows prosperity. The finance committee have more on subscription than is usual at this season of the year. The church is to be painted, additional electric lights put into the audience-room, and memorial windows are talked of. Rev. Thomas Whiteside is the pastor.

Bethlehem.—The pastorate of Rev. C. M. Howard opens well. His health improves all the time. He is busy with the pastoral work. Congregations are increasing. The weekly-offering subscription, as already taken, shows a good interest. They have not forgotten that they need and must have a new church, and they mean to secure one. Renewed efforts are to be put forth at once looking to that end. It is a disappointment that the Sinclair gift is not available—only the income for the support of preaching. They had hoped it could be used to erect a church, and they would support a preacher by the voluntary gifts of the people.

Whitefield.—The attendance at both the prayer-meeting and quarterly meeting was seriously interfered with by the fire that broke out just at meeting time, and burned all night, destroying the great kindling-wood factory. The few who were present transacted all the business. Rev. W. C. Bartlett is having a very auspicious opening of his fourth year. He had a week of very severe pain just after Conference, but is now feeling better than for years. Congregations are large and social meetings excellent in spirit. Two have risen for prayers, and one backslider has returned.

Lancaster.—The year has had a good beginning. The work of the pastor is much appreciated. Rev. J. L. Felt is very well, and the two charges seem to be a help, and not a hindrance, to him. A floating debt of several hundred dollars annoys the people somewhat, but they propose at once to plan for its liquidation. The good influence of the Conference is felt by the church, while its effects and enjoyments are still talked of by the members of the Conference.

How about the collections; especially the one for General Conference expenses, to be taken before July 1?

B.

Dover District

Fremont.—Rev. I. Taggart has been engaged to supply this society for six months. We hope his services may be retained for the entire year.

Newmarket.—The Baptist church being closed, their people have, for several Sabbaths, worshipped with the Methodists. Consequently Rev. F. O. Tyler has had unusually large congregations, and all enjoy his ministrations.

Dover.—Rev. Dr. Babcock exchanged on a recent Sabbath with Rev. Wm. Warren, of Portsmouth. Dr. Babcock is doing his best to get a curfew law enacted by our city government. The death of Mrs. Carrie Howard removes a most faithful member from St. John's Church. She was an only child of Mr. and Mrs. Geo. Morrill. The family have the deep sympathy of all.

Portsmouth.—The Junior League, in charge of Mrs. Warren, had their semi-annual meeting recently. Mite-boxes were opened, revealing more than \$14. The kingdom is helped by these little workers, and they enjoy it. The annual meeting of the District League was held in Portsmouth, May 31, J. M. Russell, president, Mrs. Abbie Chadwick, secretary. An interesting program was carried out. Rev. F. C. Rogers gave a charming lecture on London in the evening. From 12 to 2 o'clock the delegates visited the Navy Yard, went on board the battleship "Raleigh," and saw the gun that fired the first shot at Manila. The brave officers showed their visitors every courtesy and cheerfully answered all questions. Dinner and supper were provided by the church. A delightful day was passed, and all went home happy.

Kingston.—There was a large attendance at the first quarterly conference. Rev. F. H. Corson

finds a faithful circle of God's elect in this little society. He preaches twice a month at West Kingston and holds an occasional service on Sunday afternoon in the south part of the town.

EMERSON.

Hedding Chautauqua.—The management of this Association have just issued their program for 1899. It happily blends social entertainment with mental and spiritual culture. It will be wondered that so rich and extended a bill of fare can be enjoyed at so slight an expense. The grounds of this famous locality never looked more attractive than this year. Its reputation as a health resort is quite remarkable. Those

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who are planning for a summer outing where they can enjoy the best things under the best conditions, should send a two-cent stamp to the superintendent, Rev. J. A. Bowler, Lowell, Mass., and secure a copy of the Hedding Chautauqua booklet (illustrated) for 1899. A.

Manchester District

St. Jean's, Manchester.—This church shows good fruit of our labor, one having been received on probation and one in full this quarter. Miss Laura Dorion reports 27 members of Epworth League chapter and all departments at work.

First Church, Manchester, hopes to be able to increase the pastor's support \$50 from last year. Nine have been received on probation since the Annual Conference. Rev. I. Taggart recently gave his semi-centennial sermon at this church, greatly to the profit and pleasure of the people; while Rev. A. C. Coult still lives here, wise in counsel and helpful in all parts of the King's business.

Trinity, Manchester.—Everything is hopeful, and the people gratefully appreciate the services of Pastor Tilton.

Our Methodist pastors have been much in demand for Memorial services this year, as usual. Pastors Dockrill and McLaughlin were called upon for speeches at the Canadian anniversary in Manchester recently, and responded wisely and wittily, as was expected. G. W. N.

Salem, Pleasant St.—The members and friends of this church tendered a very cordial reception to Rev. S. E. Quimby and wife on the evening of June 1. This reception was deferred on account of Mrs. Quimby's absence on a visit to their daughter in Wilkesbarre, Pa. Remarks were made by Rev. Mr. Fletcher, pastor of the Baptist Church, Rev. Noble Fisk, of North Salem, and others. A generous purse of money was presented. The third year of this pastorate opens auspiciously, the best of feeling prevails, and there is hope and expectation that precious souls will be brought to Jesus.

VERMONT CONFERENCE

St. Johnsbury District

St. Johnsbury Centre.—The Preachers' Meeting occurred, as announced, at St. Johnsbury Centre, June 6 and 7. Seventeen pastors and the presiding elder were present. Every courtesy was shown by the pastor and local church. The time of the meeting was nearly all taken with papers and discussions on topics of immediate pressing interest. All recognized and welcomed a grand addition to our working forces in the person of Rev. Geo. W. Hunt, the new pastor at St. Johnsbury. Rev. J. A. Dixon, the efficient secretary and treasurer for six years past, was kept from

the meeting by the critical illness of his wife, whose condition occasions grave solicitude.

Hardwick.—Rev. Geo. O. Howe is prostrated with gripe, and his work has to be temporarily supplied. E. E. Wells, a Hardwick boy, grandson of Rev. Geo. L. Wells, and now of Montpelier Seminary, filled the pulpit with acceptance to all last Sunday. It is confidently expected that a few days now will see Mr. Howe about his work.

Newport is forging ahead since Conference. The Sunday-school is enlarging, finances are promptly attended to, benevolences are advancing, and a general look of thrift and push is appearing in every department of the work. Best of all, new ones are entering the path of life.

Newbury is entering upon a new era of progress under the stimulating lead of the new pastor, Rev. W. C. Johnson. The church is to be thoroughly repaired and repainted, and memorial windows to be set at once. A. A. Olmstead heads the committee, and this fact assures careful management, persistent push, and sure success.

Groton begins the year under most favorable conditions. There are large congregations and a well-organized Sunday-school and League. The church building will be repainted at once. Rev. W. Irving Todd enters upon his fourth year here, to the great satisfaction of his people.

Several of our pastors had the Memorial sermons for their localities, and local papers give unstinted commendation of their efforts. This is noticeable of Rev. A. Gregory of Burke, Rev. J. A. Dixon of Barton Landing, and Rev. I. P. Chase of Cabot. J. O. S.

MAINE CONFERENCE

Portland District

Westbrook.—The new year opens well. There were three conversions on a recent Sunday evening. Congregations are large.

Gorham.—The Crusaders have found hard work, but have met with some success. The church has been greatly quickened and several persons have been converted. The town has not been so much awakened for years. An unfortunate quarrel dividing the Congregational Church seriously affects the spiritual life of the place. Rev. William Cashmore gave the Memorial Day sermon, which has received high compliments. Every department of church work is prospering. The children's class is especially gratifying.

South Portland, People's Church.—The contracts have been awarded for painting and otherwise repairing the church. The parsonage will also be repaired and rented. Rev. J. A. Corey will move into a new house this month.

Portland, Chestnut St.—A very pleasant reception was tendered Rev. Luther Freeman and wife on Wednesday evening, May 31. This old church was never in better condition. The pastor works and keeps his members at it. The class-meetings are well attended and helpful to the spiritual life of the church.

Old Orchard.—Pastor and people are mutually pleased with the appointment by the Bishop. At the "quarterly meeting" the love-feast was attended by about seventy people and was a very helpful service. The pastor, Rev. H. A. Clifford, has begun soliciting funds for a new church. He has inspired his people with his own courage.

West Scarborough.—Rev. J. A. Ford opens his pastorate here very auspiciously. Congregations are large and the meetings all well sustained. The writer had the privilege of being entertained in the Pillsbury room at the parsonage, furnished by the family of that name. Contributions came from members in many sections of the country. One of the contributors was he of "best flour" fame.

Ministerial Association.—The summer meeting is to be held at Berwick, June 28-29. It is hoped that there will be a full attendance. E. O. T.

EAST MAINE CONFERENCE

Rockland District

Rockland.—Sunday, June 4, was a day of special interest with Pratt Memorial Church, Rev. F. E. White, pastor. In the morning Rev. G. G. Winslow, financial agent of Bucksport Seminary, preached a most excellent sermon and presented the needs of that institution. In the evening, in the presence of a very large congre-

gation, the pastor baptized 5, received 2 into full membership, and administered the Lord's Supper to more than one hundred communicants. At the close the converts of the past two years who were present were asked to come forward and bow about the altar, and it was a sight to gladden the angels when seventy responded. Then three seekers presented themselves for prayer. And this is nothing unusual. On Monday evening the pastor's Sunday-school class met at the parsonage and presented him with an elegant bicycle. Sunday, June 11, eight or more candidates are to be baptized by immersion.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The devotional exercises were conducted by Rev. F. B. Metcalf, of East Boston. The order of the day was a discussion of the question, "Some Phases of the Southern Situation." Rev. W. W. Foster, president of Rust University, and Rev. C. M. Melden, president of Clark University, delivered able addresses. Other members of the meeting spoke on the question. The order of the day for next Monday will be an address by Dr. W. G. Cassard, chaplain of the battleship "Indiana."

Boston District

Tremont St., Boston.—Chaplain W. G. Cassard, of the battleship "Indiana," will preach at Tremont St. Church, Sunday evening, June 13.

Boston, People's Temple.—At a meeting of the directors of the Patriotic Meetings, which have been held here on Sunday afternoons for several years, it was voted to change the meetings to Berkeley Temple. The only reason for the change was that Berkeley Temple could be secured for a little more than half the amount now paid for People's Temple.

Boston, Egleston Square.—Beginning June 4, a week of extra meetings conducted by Dr. L. B. Bates was held, with good results. The members of the church were quickened in their religious life, and several young people came to the altar for conversion. Bible readings and children's meetings were held every afternoon. Four have been received by letter and one from probation to full membership. The outlook for the year's work is full of hope. Rev. J. P. West is the pastor.

Highlands Church, Boston.—Rev. George A. Crawford, D. D., is to be associated with Rev. Charles Tilton at the Highlands Church, to assist especially as preacher, leaving Mr. Tilton free to attend to the onerous duties connected with the erection of the new church structure.

Cambridge District

Park Ave., Somerville.—Sunday, June 11, was a notable day. The pastor, Rev. Arthur Page Sharp, was assisted in the services by Dr. Wm. McDonald, and the sermon was preached by

A Wonderful Medicine. BEECHAM'S PILLS

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness and Swelling after meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Blisters on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, etc. These ailments all arise from a disordered or abused condition of the stomach and liver.

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Dr. J. A. Wood, of California. For beauty and helpfulness the words of this honored servant of the Lord furnished a rich treat for the large congregation. Eleven children and one adult were baptized by the pastor, and one woman was received into full membership. The Sunday-school concert was held in the evening, and was a model of its kind. An after-meeting for personal work was held, and was successful in that one soul publicly sought the Lord.

Lowell, First French Methodist Church.— Bishop Mallalieu preached at Lowell on Sunday, and organized a French Methodist Church, with a membership of 27, baptizing 12 children. Rev. J. W. Higgins, pastor of the Highlands Church, deserves grateful mention for the inauguration of this church.

Leominster.— On Sunday, June 4, 3 were baptized, 9 were received on probation (2 of them by letter), and 6 were received into full membership—3 of these by letter and 3 from probation. There have been six seekers in the social meetings during the recent weeks. Rev. E. P. Herick is the pastor.

Lynn District

Everett, First Church.— The Conference year has opened auspiciously. Nearly enough sub-

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scriptions have been secured to meet the current expenses for the year. Pew rentals have been abolished, and all seats are free. There has been an increase of twenty-five per cent. in the attendance upon the public services. Since Conference 8 have been received into full connection and 4 on probation. The pastor's work and worth are heartily appreciated by the church and community. He preached before the G. A. R. Post on Memorial Sunday. Children's Day was observed with great enthusiasm, large audiences filling the church. In the morning the pastor, Rev. C. M. Hall, preached on "The Possibilities of a Sunday-school."

Malden, Centre Church.— An enthusiastic Children's Day concert was held at the time of the morning service. The elaborate program was thoroughly enjoyed by a large congregation. During the service the pastor, Rev. E. H. Hughes, received 7 on probation.

Everett, Glendale.— The new pastor, Rev. J. C. Bickel, was given a most hearty reception by this new and enterprising society. Large congregations are in attendance upon the preaching services and a good interest prevails. At the morning service on Children's Day four children were baptized.

Mt. Bellingham, Chelsea.— Union services of the Mt. Bellingham and Central Congregational churches will be held on Sunday evening, June 11, at the request of the Central Church, Rev. N. T. Whitaker, D. D., pastor of Mt. Bellingham Church, having accepted the unanimous request of the Central Church and the G. A. R. of Chelsea to repeat the address delivered in his own church on May 28. W.

Health for ten cents. (ascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

CHURCH REGISTER

HERALD CALENDAR

Rockland Dist. Min. Asso. at Boothbay Harbor,	June 25-28
Portland Dist. Min. Asso. at Berwick,	June 28, 29
REDDING CHAUTAUQU ASSOCIATION:	
Summer School,	July 31-Aug. 10
Biblical Institute,	Aug. 7-12
Assembly,	Aug. 12-19
Martha's Vineyard Camp-meeting,	Aug. 20-27
Laurel Park Camp-meeting,	Aug. 31-28
Sabury Grove Camp-meeting,	Aug. 21-28

MARRIAGES

PAYNE—DADE—In Essex, Mass., June 1, by Rev. Joseph Simpson, Edward W. Payne, of Nicholasville, N. Y., and Mattie F. Dade, of Essex.

WORCESTER—CADDY—In Brownsville, Vt., June 7, by Rev. W. H. White, George C. Worcester and Mary E. Caddy.

KILGORE—JONES—In Somerville, June 7, by Rev. Willard T. Perrin, Damon Merrill Kilgore and Eva Lunette Jones, both of Somerville.

EAST GREENWICH ACADEMY.— A anniversary week. Wednesday, June 14, 8 p. m., students' musical recital. Friday, 8 p. m., elocution recital. Saturday, 8 p. m., musical recital for graduation. Sunday, 2:30 p. m., sermon before the graduating class by Rev. Wallace Nutting, of Providence; 8, conference sermon by Rev. Porter M. Vinton, of Newport. Monday, examinations during the afternoon, beginning at 1:30; 8, elocution graduates' recital. Tuesday, examinations all day, beginning at 8 a. m.; 8 p. m., annual concert. Wednesday, examinations during the forenoon, beginning at 8; 2:30 p. m., prize declamations; 6:30, Class Day exercises; 8, principal's reception. Thursday, 9:30 a. m., graduating exercises; 1 p. m., anniversary dinner.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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WESLEYAN ACADEMY.— Anniversary exercises, June 16-21. Friday, June 16, 7:45 p. m., Upham prize declamations. Saturday, 7:45 p. m., principal's reception to senior class. Sunday, 10:45 a. m., baccalaureate sermon by Prof. M. B. Chapman; 7:45 p. m., alumni sermon by Rev. Charles A. Stenhouse. Monday, 2 p. m., Class Day exercises of senior class; 7:45, Bond prize declamations. Tuesday, 10 a. m., report of annual committee and award of prizes; 2 p. m., annual meeting of the board of trustees; 3, art reception at studio; 7:45, annual concert, Bertha M. Cushing, soloist. Wednesday, 10:30 a. m., graduating exercises, address by President G. Stanley Hall; 1 p. m., anniversary dinner; 7:45, alumni reception.

JUNIOR LEAGUE CONVENTION.— A Junior League convention will be held at Bromfield St. Church, Boston, Wednesday, June 28. Sessions at 10 and 2. Junior superintendents and their assistants, and the Junior League Cabinets are invited to be present. Let there be a grand rally of Junior workers and of all persons interested in the work of character building among the young. A special advance program will be sent to all Junior superintendents who will send their address immediately to the undersigned. Basket lunch.

O. W. SCOTT, Supt.

CORRECTION.— The Minutes of the Maine Conference do not credit the Mechanic Falls and Minot charge with \$8 for Church Aid, \$2 for American Bible Society, \$3 for Children's Fund. The mistake is due to the fact that I only put the cash on Blank No. 4, and did not include the vou hers.

A. HAMILTON.

NEW INDUSTRIAL HOME.— The trustees of Mallalieu Seminary, Kinsey, Henry Co., Ala., have just purchased a new property, purposing to open an Industrial Home for girls. After the premises are suitably fitted it is expected the Woman's Home Missionary Society will have charge of the work. We cannot do this without help. We must still look to the kind-hearted for aid. Any Epworth League or Endeavor Society, or anybody who would like to assist in furnishing a room, can learn more concerning this work by corresponding with Rev. Geo. M. Hamlen, D. D., Cottage City, Mass.

BOSTON DISTRICT EPWORTH LEAGUE.— The semi-annual convention of the Boston District will be held at the Dorchester St. Church, Wednesday, June 21. Sessions at 3:30 and 7:30 p. m. Afternoon devotional service led by Rev. C. H. Stackpole; addresses by Rev. F. H. Knight, on "Keepers of Vineyards," Rev. W. N. Mason, on "The Epworth League as a Spiritual Force," Rev. Ernest Lavalette, on "Student Volunteer Movement," Rev. E. T. Curnick will conduct the devotional service at 7:30. Addresses by Geo. W. Penniman, on "Indianapolis of '99," and Rev. J. D. Pickles.

Take any South Boston electric, transfer at Broadway station for Dorchester St., leaving car at Vinton St.

Perhaps there is no temptation to the minister so strong and insidious as that which leads him to fall into a professional and perfunctory habit of doing his work. An English exchange calls attention to this fact in saying: "Rev. Hugh Price Hughes pointed out that the special danger to which a minister is exposed is from doing his duties professionally, as a minister must read the Bible, attend the prayer-meetings, and conduct services. Even a minister might thus occupy a lower Christian standard than that once held." Against this paralyzing foe the occupant of the pulpit must ever be on guard.

"Beautiful Nova Scotia"

The picturesque province of Nova Scotia, which is visited so generally by Americans, has been fully described in the 1899 edition of the booklet, "Beautiful Nova Scotia" published by the old-established Yarmouth Steamship Company. This attractive volume not only tells about the attractions of the Annapolis valley and Grand Pre, the home of Evangeline, but it also gives a pen picture of the south shore of Nova Scotia whose seaport towns are equally inviting to tourists and rest seekers. It tells how to make a tour of the province and gives also the hotels and their rates. Even if you have once been to Nova Scotia you will be interested to read this fascinating account of the places of interest. The 70 engravings are superb. This souvenir book may be obtained at any of the ticket offices of the Yarmouth line or it will be mailed from the office of the company, 43 Lewis wharf, Boston, on receipt of 5 cents to pay postage. Please mention this paper.

OBITUARIES

Out of the chill and the shadow,
Into the thrill and the shine;
Out of the death and the famine,
Into the fullness divine;
Up from the strife and the battle,
Oft with the shameful defeat,
Up to the palm and the laurel —
Oh, but the rest will be sweet!

Leaving the cloud and the tempest,
Reaching the balm and the cheer;
Finding the end of our sorrow,
Finding the end of our fear;
Seeing the face of the Master,
Yearned for in "distance and dream;"
Oh, for that rapture of gladness!
Oh, for that vision supreme!

Meeting the dear ones departed,
Knowing them, clasping their hands,
All the beloved and true-hearted,
There in the fairest of lands;
Sin evermore left behind us,
Pain evermore to distress;
Changing the moan for the music,
Living the Saviour to bless!

Then we shall learn the sweet meanings
Hidden today from our eyes;
There we shall waken like children
Joyous at gift and surprise.
Come then, dear Lord, in the gloaming,
Or when the dawning is gray!
Take us to dwell in Thy presence —
Only Thyself lead the way!

— Selected.

Withers. — Michael P. C. Withers was born in Baltimore County, Maryland, June 13, 1817, and died in Bangor, Me., July 20, 1898.

In 1838 he enlisted in the First Regiment, U. S. Dragoons, in which he came to act as Colonel, although he never received a commission. It is probable that he was the sole survivor of his regiment, and was unable to obtain a pension because there was no one living to certify to the facts. In 1843 he married Miss Lucinda Lake Beale, and removed to Bangor, where they resided until their death. At the time of his removal to Bangor he was a carriage painter by trade, but in 1855 learned the jeweler's trade, and for more than forty years was one of the respected and honored business men of the city of his adoption. Soon after coming to Bangor he was placed in charge of the class at the First Church, by his pastor, Rev. D. H. Mansfield. He was always a member of the official board of the church, and at two different times, covering an extended period, was superintendent of the Sunday-school. He also served the church efficiently as treasurer.

He was a member of the General Conference of 1892, and very greatly appreciated the honor of election to this supreme legislative body of the church of his choice, finding additional pleasure in the fact that the Conference was held in Omaha, where he had been encamped while in military service. In the midst of his service at the Conference he received a stroke of apoplexy, compelling his return home. Recovering in a measure, he retained his usual interest in passing events, but the remaining six years of his life were years of increasing feebleness, and the end was to him a welcome release from his long and patiently endured infirmities.

In his Christian life his Southern blood produced a fervor which characterized his utterances in the prayer-meetings and made him a leading spirit in the church. His whole career was marked by kindness of heart, honesty of purpose, integrity of life, and loyalty to principle.

Withers. — Lucinda Lake (Beale) Withers was born in Durham, Me., in 1815, and died July 27, 1898.

She was the daughter of Rev. Oliver Beale, one of the foremost preachers in Maine (Methodism). Her education was obtained at Kent's Hill Seminary (then located at Augusta), at the Hampden Academy, and at the Augusta High School. She became a teacher of more than ordinary ability, and was at one time a member of the faculty of the New Hampshire Conference Seminary. She afterward taught in Baltimore, where she married M. P. C. Withers in 1843, and after coming to Bangor taught a private school, having under her instruction some of the now prominent resi-

dents of the city. On her father's side she was connected with William Cullen Bryant, and on her mother's side with John S. C. Abbott and Bancroft the historian. Her brother was a prominent antislavery man, and as a leader won and retained the respect of both sides.

Mrs. Withers' literary tastes and abilities were in every way worthy of the family from which she came. Her literary productions were numerous and of great excellence. She was identified with her husband in all matters pertaining to the church, and was in the truest sense a most efficient helpmate. Her heart and energies were enlisted in all local reforms and philanthropies. She was a charter member of the Woman's Crusade. She was also a member of the Woman's Christian Temperance Union and a life member of the Children's Home. She had read ZION'S HERALD from its first number until the day of her death. She was a rare woman, combining many qualities of sweetness, refinement and strength often found singly, but rarely in such exquisite combination.

As they neared the end of the journey of life Mr. and Mrs. Withers each had wished to outlive the other in the unselfish desire to bear the heavier sorrow. Strangely enough, the messenger who came for the one delayed his return for the other only by the space of one week, and Mrs. Withers supposed she was the first to go, never knowing that her companion of more than half a century had preceded her to the better land by one week.

Mr. and Mrs. Withers, in their declining years, were fortunate in having the self-sacrificing love and unceasing care of one who for thirty years had filled a daughter's place.

Mills. — In the passing from earth life of Mrs. Orilla Mills, of Palmyra, Maine, on May 2, 1899, at the age of 86 years, it is fitting to say that a true Christian woman has gone home.

For sixty-seven years Mrs. Mills lived in the house in which she died. Two generations before her lived and died there, and the fourth and fifth generations still reside in the old homestead. Of her nine children, eight are living. Two sons; Emery T. and Gilbert E., reside in California; a daughter, Mrs. George Libby, in Colton, N. Y.; John F., George W., and Miss Vesta in Boston; Mrs. William Young in Detroit, Maine; and Warren at the old home, where he and his good wife bestowed watchful care over the mother at all times. It is gratifying to bear witness to the filial affection and loving attentions of all of the sons and daughters to this devoted mother.

A widow for thirty-four years, she was sustained by Christian faith, being a member of the Methodist Episcopal Church for forty-five years. She was ever cheerful, kind and hospitable, a friend in deed as well as in name — in health or sickness, in sunshine or sorrow. When the end came she passed peacefully into the life beyond, to join the loved ones gone before.

V. A. M.

Cullin. — Miss Martha A. Cullin was born in Robinson, Me., July 24, 1834, and died at her home in that town, Feb. 16, 1899.

She was one of a family of thirteen, many of whom have passed over the river. The home which has been made desolate by her death was for many years a welcome retreat for Methodist ministers. As early as 1837 we find the name of John Cullin, her father, as class-leader in the Methodist Episcopal Church, of which he was a highly appreciated member, and he continued to fill that office until a short time before his death, April 15, 1877. His life, as well as that of his beloved wife, was such as made a lasting impression upon the community in which they lived, being noted for their godliness. Such lives left their impress also upon the family which God gave to them, and they saw, as the years passed by, one after another give themselves to God, until now all have found and learned to love their parents' God.

In young life Miss Cullin went to Biddeford and while there was converted and united with the Methodist Episcopal Church. For years she has made the old homestead her home, all the while proving faithful to her God, zealous for her church, and abounding in good works. Truly may it be said of her, "She hath done what she could."

In the early fall of 1898 she took a severe cold, which left her with weak lungs and little fitted to withstand the winter which followed. For some weeks she was prostrated with grippe and congestion of the lungs, from which she partial-

ly recovered, but finally succumbed to heart-failure.

The memory of our acquaintance of nearly a year is of the most tender nature. Her frequent visits to the parsonage, the sunshine which she carried everywhere, her power to lift the load from burdened souls and to dispel the dark clouds from human skies, her genial spirit, and humorous, pithy, conversational endowments, endeared her to her pastors and all who knew her.

She leaves two brothers, a number of sisters, and a large circle of friends to mourn their loss. One of the sisters, Mrs. Bernard Rogers, of Pembroke, was with her through her last sickness, and ministered to her as only a loving sister could. The funeral services were conducted at her home by her pastor, in the presence of many friends. As we laid her to rest we deeply felt our loss, but were not unmindful that our loss was her infinite gain, for to her "to live was Christ, but to die was gain."

A. D. M.

Smith. — Mrs. Laura Grout Smith, widow of the late Rev. Eleazer Smith, who was for fifty-one years a Methodist minister, was born in Theford, Vt., and died in Laconia, N. H., April 30, 1899.

She was the second wife of Mr. Smith, and after their marriage was in the active itinerancy about fifteen years. During this time they served the churches at Salmon Falls, Salisbury (Mass.), Greenland, North Salem, South Newmarket and Raymond. In 1871 they removed to Concord, where her husband died in 1879. She remained here until her son, Rev. A. L. Smith, entered the New Hampshire Conference, in 1887, when she went with him to his charge, and continued with him to the time of her death. For the past five years her daughter has also been in the home. It was a great comfort to her to have the companionship of her children, who always sought to make her life as pleasant and happy as it could be. They were indeed a happy family.

Mrs. Smith made many friends wherever she went, who will sorrow that they shall see her face no more. She was the trusted helper and adviser of her son, who, like John Wesley, could get from his mother the counsel that helped him over many a difficult place.

She died trusting in Jesus, and was laid by the side of her husband in the cemetery at Concord, to await the summons of the resurrection day. We shall see her no more here, but by and by we shall stand together on the fair shores of eternal day.

B.

Tobie. — Captain William A. Tobie was born in Poland, Maine, Feb. 15, 1811, and died in Mechanic Falls, Maine, April 26, 1899.

He was one of the oldest citizens of the town. For many years he was a prominent business man, engaging in the grocery and provision trade, from which he retired about a dozen years ago. He lived in Poland until he was thirty-one

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years old, and took an active interest in the affairs of both towns. He served on the board of selectmen in Poland and Minot. When the war broke out he enlisted in Co. K, 5th Regiment of Maine Volunteers, and was given command of the same. He was one of the original ten captains of this regiment, that was mustered into the United States service, June 24, 1861. Col. C. S. Edwards, of Bethel, is now the only surviving captain. His regiment participated in the battle of Bull Run. There he contracted malarial poisoning, which resulted in chronic diarrhoea from which he never recovered. He was forced to resign his command in September of the same year.

Capt. Tobie was well and favorably known throughout the State. He was converted to Christ when but a small boy, and in due time became a member of the Methodist Episcopal Church of Mechanic Falls. He was highly gifted in prayer and exhortation. His familiarity with the Scriptures made his services as Sunday-school teacher very valuable. His feebleness during his last days made it impossible for him to be present at the public means of grace, but he never lost his interest in the work of the church. He rested with confidence in the precious promises, dying, as he lived, full of faith and love.

He leaves a wife, three daughters and four sons, one of whom, Dr. C. H. Tobie, resides in Mechanic Falls.

A. HAMILTON.

Macomber.—Francis I. Macomber heard the summons, "Enter thou into the joy of thy Lord," and passed to his reward, May 11, 1899, from his home in Franklin, Me. He was born in Eastbrook, Me., August 6, 1855.

He was the son of Charles H. Macomber, who is well known throughout this section of the State. Two brothers and one sister in the family survive him. The former reside in Franklin, and the latter is the wife of ex-Mayor Higgins of Ellsworth.

On Nov. 15, 1883, he married Miss Helen M. Springer, with whom he traveled life's course until July 9, 1890, when she received her call to the home beyond this life. One child, little Helen, was left to him. August 31, 1895, he married Miss Carrie Bowden, of Penobscot. Their short life together was happy and filled with usefulness for their Master.

He was always highly respected in social and business circles for his strict integrity. Under the earnest and zealous efforts of Rev. S. S. Gross he saw the need of giving his heart to Christ and letting Christ's life reign supreme within him. He united with the Methodist Episcopal Church of Franklin in 1892. His whole Christian life has been marked by activity in the cause which was so dear to him. Many of the responsibilities of the church rested upon him, and faithfully did he bear them. For a long time he was both president of the League and superintendent of the Sunday-school. His home was always the home of the preachers and presiding elders. Long will he be remembered by the church and the community as a quiet, earnest Christian whose every word was weighed and every act carried a mighty influence for the God whom he loved and served.

He has accomplished his life-work and has heard the "well done," and now enters the joy of his Lord. Wife, father and mother, brothers and sister, look forward to that glad reunion on the eternal shores, where sickness and sorrow and parting never come, but where all are united together with God forevermore.

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At the recent Commencement exercises of Clark University at South Atlanta, Georgia, the degree of D. D. was conferred upon Rev. David F. Pierce, presiding elder of the Union District of the Northern New York Conference. Dr. Pierce is also a member of the General Missionary Committee.

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